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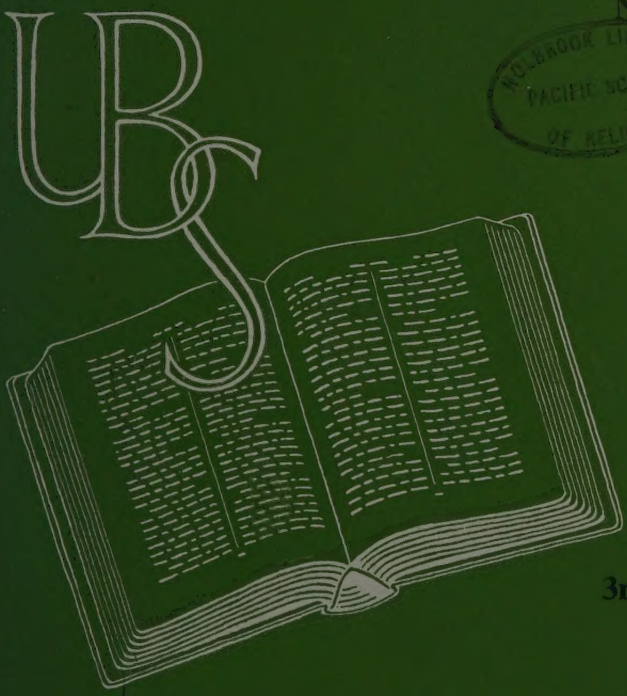

3rd Quarter
1961

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UNITED BIBLE SOCIETIES

BULLETIN

THIRD QUARTER - - 1961

BIBLE SOCIETY WORK IN THE U.S.A.

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Editorial

AS A LOOK AT THE circulation statistics given at the end of this issue will remind the reader, the Scripture distribution programme of the American Bible Society within the United States covers more than a third of all the Scriptures circulated by the Bible Societies throughout the world. If we take the Portions circulated in 1960, more than 40% have been sold and distributed in the U.S.A. Most of the articles contained in the present number of the Bulletin enable the reader to have a glimpse of the well conceived and smooth running machinery which makes it possible to reach effectively such large numbers of people year after year. They also reflect in a most challenging way the motivations which support and keep running this huge programme. To get this picture into focus, the reader must also remember that several denominational, non-denominational and commercial publishers also issue large editions of Scriptures, particularly Bibles and Testaments, and that the Bible Society's production for these two categories of books is limited to the cheap and popular editions.

On various occasions in the past there have appeared in this Bulletin articles describing the ways and means by which the funds necessary for the work of the American Bible Society, both at home and abroad, are raised. At some later date we hope to be able, also, to produce some articles setting forth the aims and methods of the Society and its work overseas. But Dr. Nida, in this issue, also opens a vista on the particular approach to translation problems and translation work that has been developed over the years in the American Bible Society. He does it in relation to the Society's activity in Latin America in particular. This, of course, represents one part only of the A.B.S.'s responsibilities in matters of translation. But it is sufficient to make evident what an important part linguistic, ethnological and anthropological considerations in their most up to date form are also taking in the field of Bible translation. Bible translation and the science of languages have always been closely related since the labours of Ziegenbalg and Carey. The Translation Department of the A.B.S., like its partners in Europe, is upholding the tradition in a very remarkable way.

Dr. J. W. Decker, the former chairman of the A.B.S. Committee on Overseas Distribution, concluded a short speech he gave recently at a farewell party organised by the staff on the occasion of his retirement with these words :

"I am an old man ; we live in a world of changes. There is only one piece of advice I feel I can give you : in such a changing world, never give up trying again an idea just because it once proved unsuccessful ; never keep on doing things just because one has always done so."

This philosophy, as will be seen from the following articles, is very much at the heart of the policies of the A.B.S. today. Indeed it discloses one of the secrets of the dynamism which characterises the work of that Society and which strikes everyone who has the privilege of spending some time at 450 Park Avenue. This philosophy is also the only one which will permit the Bible Society movement as a whole to keep up with the changes of the times and the challenge of the hour.

O.B.

The Task of the American Bible Society in the United States

Eric M. North

I. Purposes and Principles of the Work

FOR ALMOST 150 YEARS the American Bible Society has confronted the need of the people of the United States for the Scriptures. The Society was called into being by the great shortage of Bibles in the East and the well-nigh desperate absence of Scriptures in vast areas of the then developing West. In this century and a half, the Society has re-examined the situation which it faces and the new methods which the changing life of the country required. This paper seeks, in essence, to present the data on which policy must be based, to re-appraise the situation, and to set forth the methods and policies by which the Society plans to proceed in the light of this examination.

A summary of purposes and principles serves to remind us: (1) The fundamental purpose of the Society is to ensure that there comes to every person an opportunity—and, if necessary, repeated opportunities—to possess the Scriptures in his own tongue. (2) The Society's concern in this is not educational or commercial but is founded on the deepest convictions of the redemptive purpose of God and of the power of the Scriptures to make men "wise unto salvation through faith which is in Christ Jesus." (3) To this end all the processes and techniques by which the Society carries out its distribution must " be carried out in a manner to secure the interest of the new possessor in serious reading and a mind and heart open to the entrance of the Word." (4) The Society's concern is for all men. Its endeavours need not be applied where other organisations are doing work adequately, as the unsupplied field is so vast. (5) The Society's most important allies in distribution are the Christian churches and the Christian ministers and Christian people in the churches. Wherever practicable their talents should be used. The Society must be prepared to provide some training for specialised leadership here. (6) There are areas and sections of its distribution which will be reached only by the Society's own employed personnel and in which volunteer personnel are unavailable or inadequate. In such instances we must test out, under the Society's supervision, the techniques of effective distribution.

Since the objective of the Society is not merely distribution of Scriptures in large numbers, but a development of interest and conviction as well as of possession, the sale of Scriptures is "the normal process, requiring a personal contact in which the use of the Book can be commended to the prospective possessors." Distribution by sale also avoids that disrespect towards the Scriptures which generally attaches to widely spread, free propaganda literature. The principle of sale to those who can buy is paralleled by the principle of partial or outright donation in cases (a) where there are indigent individuals unable to purchase, (b) of missions, churches and institutions unable to purchase, and (c) in communities suffering from disaster, to Armed Services personnel, or in other emergencies in which the purchase of the Scriptures is impracticable and the ministry of the Scriptures to morale is urgently needed.

The missionary purpose of the Society provides a kind of priority schedule. The first consideration in distribution must be to areas and groups not served by the normal opportunities for possessing the Scriptures by fully developed church and community life; to those financially unable to supply themselves; and to those indifferent to the meaning and use of the Book. A second is the obligation upon the Society to give particular attention to areas and groups in which distribution is made difficult by ignorance, prejudice or hostility. A third consideration is that one cannot assume that local churches and Christian groups will adequately supply themselves with Scriptures or that commercial publication will supply the variety of Scriptures required or desirable. Accordingly the American Bible Society should stimulate the churches to secure the Scriptures they ought to have. Finally, the Society must maintain a constant technique of appraising the results of the methods used.

II. The Setting

Let us look at the United States from the point of view of a national Bible Society concerned that all people of the country shall have the Holy Scriptures.

1. *Population*

In 1958 there were 174,084,000 men, women and children in the United States (50 States). Of these 110,624,000 were 14 years of age or over. It is estimated that 108,000,000 or 97% are literate. There are, however, 10,750,000 children between 10 and 14 years of age in school who are literate or becoming so. This indicates a combined total of about 121,375,000 literate persons from a Bible Society point of view, perhaps 69.7% of the population. From other figures it would seem we may estimate 1,460,000 as annual additions to the literate population. By 1965 our total population is estimated to be 194,500,000; a literate population of 136,150,000!

2. *Pertinent features of our population*

An analysis of these population figures reveals a striking rise in the oldest age group—from 8.6% to 12.6% of the total population. There is reason to believe that this number will more than double in 28 years. All this carries implications for special services to this age group, where restricted eyesight increases.

Of the total number of literate persons, the overwhelming majority speak and read English, though many know a second language as their mother tongue. Some indication of the Society's responsibility to those who speak other than English is given in these figures for 1950: 10,073,186 foreign-born; about 7,471,000 are naturalized; there are 1,870,000 of alien citizenship and 731,000 not reported.

The processes by which the Society makes contact with people are modified by the size of the communities in which the people live. Where one draws the line between city and rural will depend on the ranges in which given techniques of distribution are effective. If one were to assume that one series of techniques and methods of contact would be required for places over 25,000 and another for places below 25,000, the figures would be:

Places over 25,000	.. 496	.. 43,439,000 literate people
Places under 25,000 and rural	.. 9,648	.. 56,641,000 literate people

Significant in this connection is the depiction of "Standard Metropolitan Areas" based on cities of 50,000 or more. In the 50 States there were, in 1950, 177 such

areas with a population of 85,875,000. Estimates are that this figure increased to 96,235,000 in 1956. On the 70% literate basis this would mean 67,364,500 literate people in metropolitan areas. Clearly, the metropolitan areas form a very large and serious problem for the Society.

Another pertinent feature is the educational trend of the population. Not only is the number of persons in school increasing but the percentage of the population in school is increasing. In the next eight years we may expect 12,000,000 more persons in school, 21% more in high schools, and 43% more in college and graduate studies.

3. *Religious character*

A study of the figures in the "Yearbook of American Churches" has been made by taking the figures for the religious bodies who report statistics in terms of all age groups and also a computed figure for Protestants of all age groups. When the total for these religious groups is subtracted from the total population the resultant figure represents that part of the population which is without religious affiliation.

This indicates a "non-affiliate" population of from 49,000,000 to 50,000,000. This confronts the Bible Society in the United States with a "non-religious" population greater than the total population of Canada and Mexico combined, greater than the population of England and Wales.

If it be thought that a proportion of this figure possess some genuine interest in religion but without formal connection with a religious body, it must also be reckoned that large numbers of those listed as Jewish, Catholic or Protestant population may have very little genuine religious interest.

As the Bible Society is primarily a missionary agency, then in the U.S. it is in this 50,000,000 *people that its major task lies.*

Of this 50,000,000 people it may be assumed that 35,000,000 are literate. It seems doubtful if one can accurately attribute proportionately more of these persons to one section of the country than another, or more to rural (or urban) areas than to urban (or rural) areas. Because of the historic tendency of Protestantism to attract the middle and mercantile classes, it seems likely that the proportion is higher among the working classes and especially unskilled labour. It is doubtful, however, whether this indication is sufficiently definite on which to base Bible Society policy.

It is impossible to separate this group by location, organisational membership, occupation, or other factors from the general population, except by the fact that they are not church members. Thus the objectives of distribution, by all techniques (whether through the churches or otherwise), must constantly be aimed at persons outside of the churches.

Examining the data, it is important for the Society's purposes to note that the higher proportions for *non-church* population are in the North Central and the Western regions.

What may appear as an asset is often something of a liability in our work. The Bible is, generally speaking, widely known and widely possessed in America. It has been part of American civilisation for the whole period of our national history. It is recognised as having moulded and as still moulding our national

character. But alongside of its general acceptability must be put two facts : (a) it has become so familiar it is to a great extent taken for granted, and (b) every new generation has to become acquainted with it all over again, a process which is often inadequate because of the degree to which the Bible is taken for granted.

The analysis set forth herein is the kind of continuing study the American Bible Society is engaging in all the time. An attempt it is to get a clear, precise and adequate picture of factors pertinent to our task measured against the Society's purpose. And as will be seen in accompanying articles, there is the unrelenting demand to match the task with effective, efficient techniques possessing a dignity befitting the handling of God's Word.

New Patterns for a New Day

Laton E. Holmgren

IN HIS STIRRING LINES describing the moments of decisive significance which repeatedly confront men and nations, James Russell Lowell includes this profound insight : "New occasions teach new duties ; Time makes ancient good uncouth; They must upward still and onward, Who would keep abreast of truth."

To discover what "new duties" were theirs, the District and Division Secretaries of the American Bible Society— 15 in all—met in Chicago a year ago last October for conversations about the task of the A.B.S. in the U.S.A. They came to the meeting convinced that both their purposes and procedures in Scripture distribution needed thorough re-examination. They agreed at the outset that they needed prayerfully to re-appraise their work and quietly to hear what God would say to them about His will There was no criticism of the patterns which had come to them from the past, but there was a faithful quest for new ways to meet new needs in a new day.

The heritage these men had received came to them from nearly a century and a half of faithful effort on the part of their dedicated predecessors. In the early days of the nineteenth century, some of the most prominent leaders in our national life, confronted by the westward expansion of the pioneer population and concerned for its redemption, organised the American Bible Society— "to encourage a wider circulation of the Holy Scriptures." The idea was not original with them for, earlier in London the British and Foreign Bible Society had been organised for a similar purpose. But the early Americans felt a special responsibility for the growing West and their widening world.

The new Society was *ecumenical in spirit*. Its Board of Managers, then and since, has been drawn from a score of denominations in this country and its staff has been completely interdenominational in character. Today, its Advisory Council brings together annually, representatives of more than 55 denominations which provide its support.

It was, moreover, *economical in method.* By combining its tasks into one agency, the founders prevented duplication of effort and expense by the churches concerned with the wider circulation of the Scriptures in the U.S.A. Someone has said that if the Society were to be dissolved today, a new one exactly like it would have to be organised by the churches tomorrow.

It was, above all, *evangelistic in motive.* The Society has differed from the numerous commercial publishers of Scriptures in the U.S.A., not because it is eleemosynary in character, but because it is evangelistic in outlook and outreach. Its primary concern is to confront men with the claims of Jesus Christ upon their lives. To do this effectively, it must provide them with the historical record of His life and death—and so it must promote the wider circulation of the Holy Scriptures, particularly among those who have never known the peace and power of God.

It was here that the Chicago Conference came to sharpest focus. How can we, the U.S.A. Secretaries asked, more pervasively and persuasively present the Scriptures to the morally and spiritually distressed in our national life ? They were reminded that there are over 50 million Americans who have no church affiliation. They were told of the other millions who spend lonely hours in jails and prisons, in hospitals and mental institutions, in city tenements and on tenant farms. They heard that millions of men and women, speaking over a hundred languages, live without spiritual comfort in our inner cities and on our vast prairies. These became the burden of their prayers and their plans as they sought new patterns for the new day.

The mandate of the Board of Managers was also before them: "Ensure that there comes to every person an opportunity—and if necessary repeated opportunities—to possess the Scriptures in his own tongue".

The new patterns which grew out of Chicago consultations included, first, *new regional alignments.* Fifty years ago, the A.B.S. had opened offices at the principal railheads across America—Chicago, Denver, San Francisco, Dallas, Atlanta, etc. These had served the Society well for half a century, but new modes of transportation made their number and location unnecessary. A little later, with rare vision and courage for those days, parallel offices were opened in some cities with negro Secretaries charged with the distribution of Scriptures among their own people. But now these "separate but equal" offices had become a social anachronism. It was agreed, therefore, that the work could be better done in this country if the old Districts and Divisions were abolished and three Regional Offices were opened in Washington (Eastern Region), Chicago (Central Region) and Los Angeles (Western Region). These new offices, each with a Regional Executive Secretary in charge, are now in full operation.

A second reform which grew out of the Chicago meeting was the creation of *new functional assignments.* For nearly 50 years, the U.S.A. Secretary had been asked to represent the Society in all of its programme in his area. He issued promotional materials, he appealed for funds, he addressed conferences and conventions, he distributed films and filmstrips, he encouraged the wider use of Scriptures—*and* he endeavoured to increase the circulation of Bibles, Testaments and Portions. To meet the new obligations and opportunities of a growing nation, the Chicago Secretaries agreed that they must concentrate their efforts more particularly on Scripture distribution alone and provide special attention to special needs. The new patterns now provide that each

Regional Office shall have at least three Distribution Secretaries whose specialised functions shall be to encourage Scripture distribution and use (1) through the denominations ; (2) through community projects ; and (3) through special ministries to the morally and spiritually distressed.

A third reform which was called for in Chicago was the need for *new publication refinements.* If the A.B.S. is to fulfil its essential evangelistic purposes, said Chicago, it must carefully—even scientifically—prepare its publications so as specifically and persuasively to attract new readers of Holy Scripture. Each of 20 categories of persons needing the Gospel in our national life is now being examined—students, migrants, prisoners, the aged, the blind, the aliens etc.—and specific recommendations made as to the kind of book most likely to attract their interest and meet their need. A part of this programme is the publication of the special seasonal Gospels in English and Spanish designed to create new interest in the Scriptures on the part of those who are disinclined to read a conventional Bible or New Testament. The results have been overwhelming : over 9 million copies of the Christmas and Easter portions distributed in the U.S.A. from the beginning of Advent to the close of Lent ! Still other new publications, Bibles, Testaments and Portions, are being planned to fill still other pressing needs. This new effort resulted last year in the largest increase in national distribution ever made in a single year for a total of over 13 and a half million volumes of Scripture.

The Chicago Consultation closed, as does this summary of it, with the reading of the Nazareth commission which each Secretary made his own: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord . . . This day is this Scripture fulfilled in your ears."

Scripture Distribution in the U.S.A.

A. P. Whitney

I. The history of American Bible Society distribution

HENRY OTIS DWIGHT COMMENCES HIS *Centennial History of the American Bible Society* (1916) with the sentence : "The beginning of the story of the American Bible Society is found in those providences of God which made the Bible the book of the American Colonies". The history of Scripture distribution in the United States is a recital of those same providences of God which have kept the Bible the foundation of American culture. With all modesty, yet unequivocal voice, the family of the American Bible Society asks : ". . . . .what is my house, that thou hast brought me hitherto ?" There is a very real sense in which the saga of the waves of immigrants to our shores in the Colonial period is a narrative of the earliest Scripture distribution in our country. From whatever land of origin our first settlers came, they came armed with the Holy Bible and steeped in the Judaic-Christian tradition (the source of any live concept of the dignity of man).

What gave increasing rise to a missionary concern early in our national life were the successive tides of immigration, the mass movements of population in the United States to the West, the presence of native Indians, disenfranchised whites and enslaved coloured people. Many a trenchant voice was raised—and has been raised consistently—urging the stocking of our streams of population with Gospel truth at the head-waters of these streams. It was after this fashion that a quality of Christian civilisation was to be nourished on the shifting frontiers in America.

Our nation, now in the opening months of a new presidential administration, is being alerted to the "new frontiers" of our day. While the clarion note possesses a nostalgic ring, at the same time it is stirring us to a fresh sense of urgency. As a people we had fallen into repose. The vocabulary of the frontier life is familiar to all in the American Bible Society. From the founding of the first of the independent city and state Bible Societies—the Philadelphia Society, 1808, and the Connecticut Society, 1809,—and throughout the life span of the American Bible Society, instituted in 1816, the story of Scripture distribution in the States has been one of isolating the phenomenon of any particular decade—"frontier days", "Westward treks", "religious awakenings", "strangers in our midst" (immigration), "the gilded age", "two wars in one generation" and "the space age". With the characteristic phenomenon isolated and analysed, every effort was exercised to discern the Scriptural needs and determine the most effective means of distribution of the Holy Scriptures—without note or comment or purpose of profit.

Dr. Eric North's lucid exposition, which appears elsewhere in this series, is punctuated throughout with pertinent population facts. This is as it should be. By such a means Dr. North keeps the American Bible Society today in the central historical stream of Scripture distribution in the U.S.A.

Aims and achievements in the field of distribution

Historically our consistent concern has been : (1) to increase the effective distribution of Holy Scriptures and to confront men with the claims of our Lord and Saviour Jesus Christ : (2) to insure the man with the Book seeks out and engages the man without the Book ; and (3) having found such a man, prevail upon him to read and possess the Scripture in a language familiar to him.

Now when one observes that from 1816 through 1960 distribution figures rose from 6,410 Bibles, Testaments etc. to 13,543,898, readers tend to rejoice and take courage. This is good—good, if one doesn't forget the ingenuity, bold imagination and energy expended to find the fiscal means, the organisational arrangements and personnel to achieve such a record of distribution. A proper assessment of the situation in our country will lead to one striking fact : the conditions that engage the American Bible Society in mortal struggle are of a Heraclitean quality—fluid and ever-changing. The circumstances stretch our imagination and impel us to engage in a continuous reappraisal of the structural means of distribution.

The organisation behind the figures

The full gamut of organisational means of distribution ranges all the way from independent city and state societies, whose extent of cooperation with the American Bible Society varies widely, to auxiliary societies, to the rising pre-eminence of the American Bible Society on a national and international level. On the national level the American Bible Society serves in one way or another as a sort of "pace-setter", a "resource reservoir" for ideas, for means, for personnel, for translating, for production and for distribution by means of nation-wide mailings, church and community distribution projects. This range of means and methods has justification only insofar as it enables the American Bible Society to meet the test posed by a God-given imperative—"Feed my sheep".

The largest peacetime distribution in the U.S.A. in the Society's history—13,543,898 Bibles, Testaments and Portions—was achieved in 1960. The Society's work in the U.S.A. is under the direction of an executive officer at Headquarters in New York. His staff complement is constituted of three Regional Executive Distribution Secretaries for each of the three regions into which the U.S. is divided. Each of these men, in turn, is assisted by a staff of three Distribution Secretaries. One executes denominational distribution projects ; he works with denominations in a vertical way. The second Secretary is responsible for community projects, working with local parishes and community groups in a restricted, or particular segment of population—a kind of horizontal worker. The third Distribution Secretary's responsibility is posited in special populations within the region : guests in homes and hospitals, those in prison, people who speak languages other than English, migrant workers, the blind and those with impaired eyesight.

Fashioned as it is, this kind of structure provides a kind of net so that not one needy and desirous individual escapes the concern of the American Bible Society. Withal, this regional system keeps personnel out on the "firing line" to keep headquarters staff apprised of the type of Scriptures that are needed to meet the needs of a massive population.

In addition to inspiring and directing the entire ministry of distribution, the National Distribution Staff in New York City serves Armed Services personnel, all Veterans Administration Hospitals and the American Sunday School Union on behalf of the Protestant Churches of the U.S.A.

Thus do we strive to engage ourselves in the vineyard so that the Lord may be unto all "an everlasting light".

II Distribution to the "disenfranchised"

NATIONAL DISTRIBUTION'S CHIEF ALLY in the United States is the local congregation of worshippers. The network of churches spread across the nation offers a medium of communication to the American Bible Society about Scripture needs. More, the local parishes provide a pool of manpower for volunteer person-to-person evangelism. Volunteer work is all the while acquiring increased importance, for the number of Distributors, whose ministry has been signal, is diminishing because one community after another is adopting licensing ordinances governing door-to-door canvassing.

But limitations attend what a given congregation can do. The need may be for trained personnel. The churches may not have the actual supplies of Scriptures, or money with which to purchase the same in quantity. Wherever a church points up the need to the Society but has not the means, the American Bible Society stands ready with all the resources it can muster to minister to human need. The American Bible Society and the local congregations are not only strong allies, they have a kind of natural affinity for one another.

Another sort of limitation attends what some churches can do, however willing the spirit. In some areas there will be large fractions of the population which are disenfranchised or are for good reason "special" to the community—obviously factors over which churches have little or no control. It may be a prison—municipal, county, state or federal—or a nursing home, a home for the aged, a hospital located in a community. Or, it may be an area seasonally swarming with migrant workers—farm workers excluded from minimum wage benefits, unemployment insurance and most workmen's compensation legislation. Here the American Bible Society, supported financially by 55 denominations, steps in and offers Scriptures and Portions on a gift basis in the name of and on behalf of the Protestant churches in that locale.

So far we have not spelled out "disenfranchised" amply, for no mention has been made of children of arrested mental development, ship crews and longshoremen, or those who are blind and of impaired eyesight or who are strangers within our gates who speak not nor read other than their mother tongue.

Suffice it to say those who constitute the Society's special population group are the object of energetic concern of our Distribution Secretaries. Alert to discover where these people are, sensitive to the type of Scripture or Portion each needs, and aware of the fact that these people of God may need to be persuaded to read or have their attention arrested, they are invaluable in planning issues and alerting Headquarters to needs discovered anew. For the blind it may be a particular Braille volume or Talking Book record that is needed. For the prisoner, the Portion may arrest his attention, whereas a Bible would seem formidable. Or the guest in a home for the aged may need a New

Testament in easy-to-read type on tinted pages. The hospitalised may be uplifted by a Talking Book record played over the public address system.

In short, whatever the need is found to be, the full resources of the American Bible Society are at the disposal of staff, churches, missionary and community agencies eternally mindful that "man shall not live by bread alone".

III All America reads the Christmas and Easter Portions

CHRISTMAS AND EASTER are two important focal points in the church calendar. The entire population in the United States, communicants or not, participates in the mood set by the religious note. On the surface this would seem to present only auspicious circumstances for any religious programme. And so it does. But likewise, it makes the pagan and materialistic forces more difficult to discern and harder to isolate so that we may contend against them.

In essence these two holy days present a singular opportunity for a Scripture distribution thrust aimed to enrich the "things of the spirit" for those who believe, to re-awaken a sense of the spiritual for those in whom it lies dormant, and to arrest the attention and reading interest of the unchurched.

To do this the American Bible Society plans at Christmas and Easter time a small convenient-to-carry portion with special, attractive covers adorned with appropriate art work. The portion is attractive, easy to read, a kind of "natural" for person-to-person evangelism, and can be mailed as a greeting card. Last year's circulation figures reveal something of the distribution story :

Christmas		*Easter*	
English King James Version	2,805,166	English King James Version	1,763,042
English Revised Standard Version	1,090,921	English Revised Standard Version	836,832
Spanish	823,714	Spanish	409,561
Total	4,719,801	Total	3,009,435

A record of distribution conceived as an actuality or as a goal is realised only proportionately as the local church is involved. After planning, producing, and promoting the seasonal portion, distribution offers the basic challenge.

The Society sends a mailing to every pastor, institutional chaplain, chaplains of the armed services, and to missions. With the letter a sample portion is mailed and a list of suggested uses. We suggest a family reading of the Christmas portion on Christmas Eve. The story of the birth of Christ as narrated in the Gospel according to Luke 1:5—2:40 which is set forth in the portion is fitting for such an occasion. So, at Easter the story of our Lord's crucifixion and resurrection as described in the Gospel of John 18, 19, 20 lends itself to group reading at sunrise services or as a devotional guide throughout the Lenten period. Both of the seasonal portions lend themselves for placement on breakfast trays, in hospitals, homes and correctional institutions and among armed service personnel. Wherever they are placed, the ardent hope is that the American Bible Society may encourage the habit, on a national scale and among large groups of the populous, of reading these impressive stories of the Christian faith together, though separated by miles !

The key to any success which may attend the American Bible Society's hopes is the local parish. One of the more salient emphases in our total list of suggestions to the pastors and lay leaders is to organise small bands of members to call in homes where there are unchurched or non-church-attending families. A call from such a person in which the laymen will ask for a reading of the story in a family group, a willingness to leave this portion with the family, together with an invitation to attend services is fraught with a variety of possibilities.

Stretched across the nation a network fashioned of evangelists from every church in the land calling in homes, seeking the disenfranchised, and showing concern for the wayward could add a new dimension to our national life and could bring immeasurable joy and meaning into the lives of countless individuals.

IV The churches in America distribute the Scriptures

THE AMERICAN BIBLE SOCIETY IS STRESSING increasingly the importance of engaging the local church in the task of Scripture distribution. Since the Society's organisation in 1816 this ministry of Scripture distribution by the church has been an integral factor in the American Bible Society's plan of circulation. Hence this is not a new emphasis. But new circumstances and a new complex of economic and sociological factors make it very clear that if the non-Bible-reading and non-church-going fractions of our population are to be reached, groups of church people must assume the resonsibility for the needy ones of their immediate locality. The Society can draw up constructive and imaginative plans, can design arresting, attractive Bibles, Testaments and Portions, and can do much to assist the churches. All this is true. Yet, in the last analysis, the local parish is the key to any success we may hope to experience.

The Society, then, is a kind of reservoir—a pool of resources—and serves as a kind of "gadfly" to keep stabbed awake the churches of America.

As these words are penned the Society's three Regional Executive Secretaries are assembled at New York City Headquarters. They are assembled to evaluate, reappraise, plans for distribution and to conceive striking and bold new issues of Holy Scriptures. Each of these men, in turn, has a Distribution Secretary for denominational involvement. He works with church and board officers from the highest echelon to leaders in the most humble parishes. With one such Secretary for each of the three regions, our country is "covered".

Among their aims, two or three stand out prominently : (1) to familiarise the denominational officers and boards' personnel with American Bible Society services and variety of Scriptures available at cost or less ; (2) firmly and persuasively to remind them of their integral part in distribution and to convey something of the sense of urgency ; (3) to spell out helpful programmes and plans; and (4) by working closely with the churches, have an open ear and mind for the kinds of volumes and issues that will expedite their work.

In his conversations or correspondence the Denominational Distribution Secretary will first try to form a live contact with executive committees of national church bodies or conventions. This may lead to a place on the programme of a national, policy-making level. All the while he may be planning with a national Board of Home Missions, or a Board of Evangelism, seeking to get organised in the local parishes Bible Committees, or engage the local parish Home Mission's Society in the actual work of going out in groups to get Bibles

into the hands of those who have them not. To this end suppose each local parish in the United States used its Membership and Evangelism Committee or Bible Cause Committee for door-to-door visitation of every home in the area, to find the unchurched. Armed with low cost Scriptures or Portions to be left in such homes at the time of such a call—what an impact there could be ! Suppose at Christmas or Easter time such committees did intensive calling, urging a family or group devotional reading of the Nativity or Resurrection story, and left the Portion there. Repeat this over the years, return to the homes now with Testaments or Bibles—a noticeable impact could be made.

These, in summary fashion, are the plans and emphases the American Bible Society is hammering out—moulding and remoulding—all the while endeavouring to heed our Master's admonition, "Feed my sheep".

In addition to this, the Society finds help in the resources of the National Council of the Churches of Christ in the U.S.A. In time of emergency, such as the Cuban refugees now coming into Miami, Florida, the N.C.C.C. serves as a clearing house to define needs and to inform the Society how best to meet the Scripture needs. At this moment our Secretary in the locale of this emergency is consulting and expediting Scriptures to these disenfranchised in Miami—in the name of the churches of America.

So much for the sort of structural approach. The matter of what we actually distribute is of utmost importance. The Society is nursing the conviction that local churches can and must be persuaded to reach those who do not know the Holy Scriptures. Further, the Society is increasingly convinced that the attractive Portions may be a means by which attention is arrested, and a taste developed for reading God's Word. Smilingly the Portions are referred to as "teasers"—leading those who are unfamiliar with Holy Scripture gradually into an acquaintance with the Word.

In addition to reminding the churches of their part in distribution and arming them with low cost Scriptures and Portions, the Society has suggestions for a wider impact. For example, we attempt to arouse the interest of a Denominational Board of Lay Activities to sponsor and carry out a community Bible saturation programme across the entire denomination. Or, on the denominational level, the Society may attempt to engage the Board of Evangelism in a denominational-wide Bible Dispenser programme. A local church may order a number of prepared dispensers, placing these in bus terminals, airports, railroad depots or, in some instances, in chain stores. A problem with dispensers is the use other groups make of them when they become empty of Bibles and Portions. By engaging the local parish, responsibility for keeping new ones placed and old cartons removed is provided for and one limitation overcome.

So, by these meagre descriptions some indication has been given of the methods and means by which the American Bible Society attempts to engage the churches of America in the distribution of the Scriptures.

New Translations in the New World

E. A. Nida

EARLY CONTACTS OF CHRISTENDOM with the New World involved a keen interest in the Indian languages and resulted in numerous translations. The early Roman Catholic priests from Canada to Argentina put out scores of catechisms, prayer books, and small collections of liturgies, often containing brief portions of the Scriptures. Protestant efforts, which were generally much later, included, however, some very outstanding accomplishments in a number of languages, e.g. Cherokee, Choctaw, Cree, Creek, Delaware, Eskimo, Massachusetts and Onandaga. Perhaps the most outstanding linguistic work was done by the early Moravian missionaries.

The twentieth century has seen, however, a very great increase of interest in work among Indian groups of the Western Hemisphere. A number of missions, e.g. the Bolivian Indian Mission, the Evangelical Union of South America in Peru, the Prebyterians (U.S.A.) in Guatemala, the Canadian Baptists in Bolivia, and the Moravians in Honduras and Nicaragua, have committed considerable resources and energy to the Indian work. More recently the Wycliffe Bible Translators, now working in eight countries of the New World, have launched extensive and highly organised programmes to reach scores of Indian tribes, and the New Tribes Mission, which likewise works in several countries in Latin America, has reached some of the very remote and primitive groups.

If one includes the numerous missionaries who are working among Indians in the United States, one can safely estimate that there are more than 1,000 missionaries who are directly related to Indian work in the Americas, though less than twenty per cent of these have any effective command of an Indian language.

The Indian tribes of the Americas

There is no accurate census of the Indian population of North and South America, but a conservative estimate would place the total number at about 15,000,000 with two principal centres : (1) Mexico and Guatemala and (2) the Andean area of Ecuador, Peru and Bolivia. In Mexico and Guatemala there are somewhat more than 3,500,000 Indians, speaking over 80 different languages and dialects. Though the Indian population of Mexico (calculated on the basis of the speaking of an Indian language as a mother tongue) is less than 10 per cent of the total, the Indians of Guatemala constitute fully 65% of the population of the country.

The principal Indians of the Andean highlands are Quechuas (grouped into five principal dialects, which are quite closely related, though not mutually intelligible for the average speaker) and Aymaras, a tribe of about 1,000,000 Indians clustered around Lake Titicaca, on the border between Peru and Bolivia.

In Paraguay there is a large Guarani-speaking population of over 1,500,000 with some other related dialects in Bolivia and Brazil. Many of the Guarani-speaking people are racially *ladinos*, that is, the result of intermarriage between Spanish and Indians, and the Guarani "culture" of Paraguay differs radically from the typically Indian way of life known in other areas of Latin America. In a sense Paraguay is linguistically a unique country in Latin America, for there are more than 500,000 people in Paraguay who speak only Guarani, and a mere 50,000 in the entire country who speak only Spanish.

In the jungle areas of South America there are a number of small tribes, or tribelets, but relatively few Indians. For example, an official census of Indians in Brazil lists about 140 tribes and a total of 100,000 persons, but there are a number of duplications in the names of tribes and considerable exaggeration in total population. Accordingly, one can safely say that there are probably not more than 100 Indian tribes at the most in Brazil, and certainly not more than 75,000 persons in all. Undoubtedly there were many more Indians in Amazonia before the first World War, but the ruthless tactics of the rubber hunters and the virulent diseases introduced among the Indians by the white men resulted in complete extermination of a number of tribes.

Through all of South America there may be a total of some 250 Indian groups with what might be called an active tribal structure. In North America (exclusive of Mexico and Central America, where there are over 90 groups with significant linguistic differences), there are at least 200 other so-called "tribes", but in many instances only a small handful of the older people still speak the indigenous languages and in some regions the most significant features of the tribal life are gone.

Contrastive policies between (1) Latin America and (2) the United States & Canada

In most of the important areas where Spanish-speaking *conquistadores* gained control in the Americas the Indian population was relatively numerous and the conquerors few. Moreover, the Spanish came to exploit and then to return to Spain, and hence if the wealth of the New World was to be properly and efficiently plundered, it could only be done with Indian labour. Accordingly, the policy of Latins was to enslave economically but to mingle socially. On the other hand, in the United States and Canada the Indian population was extremely limited (it was estimated that the entire Indian population of the United States at the time of the Pilgrim Fathers was less than 1,000,000, with probably a half of this number concentrated on the west coast). Moreover, since the Indians were hunting and fishing people they could not be readily enslaved to agricultural labour. Furthermore, the English-speaking colonists came to make homes for themselves, not to exploit the country and to return to England. Hence, they excluded the Indian socially, but were often quite paternalistic toward him economically, witness the extensive system of reservations which have been allocated and supported through the years.

The relationship of colonial Indian policies to present language-culture problems.

For the most part the reaction of Indians to the social ostracism of North America or the economic enslavement of Latin America was to erect a wall of cultural resistance against intrusion, so that Indian communities have continued to exist for a far longer period of time than early students of the problem thought possible. For example, about 100 years ago there were in the United States perhaps 8,000 Navajo Indians of whom at least 7,500 spoke only Navajo. At the present time, however, there are an estimated 75,000 Navajos and at least 50,000 are essentially monolingual speakers of Navajo. Not only have many tribes continued to exist and to increase—often at phenomenal rates, if they were left alone—but they have perpetuated their tribal life under conditions of rather intense cultural pressures.

To an even greater extent the Indians of Latin America have maintained an almost solid front against the "city cultures". Except for the strictly primitive Indians (who constitute less than one per cent of the total), most of the Indians of Latin America exhibit a kind of folk culture, highly impervious to

the outside and deeply jealous of indigenous traditions. These Indians have rightly regarded themselves as superior to the Spanish culture around them, for especially in such features as honesty, morality and responsibility for home and family, the Indians are by and large very superior to the *ladinos* (Spanish-speaking persons) with whom they come in contact.

The cultural and economic pressures upon the Indian population have meant, however, that in most instances they have been driven back into the mountains and off into the jungle, away from economically profitable regions. This has accentuated their resistance to the outside, has fragmented tribal units and has made a difficult linguistic situation even worse.

Linguistic problems in the languages of the New World.

The linguistic diversity among the indigenous peoples of the New World is one of the interesting phenomena of human geography. So far as is known, man has been in the Western World for a much shorter period than in the Eastern Hemisphere (some authorities place his arrival in the New World as between 15,000 and 10,000 B.C.), but there are probably twice as many different language families in the New World as there are in the Old World. Of course, many of the Indian languages of the Western Hemisphere which are now separated into different families may be related, but the processes of comparative analysis soon run out of reliable data as one pushes back beyond 5,000 years. Accordingly, though such languages may be related, they cannot usually be proven to be so.

But even apart from the large number of families, there is also amazing diversity of linguistic types, and in some relatively small regions in Latin America there are clusters of incredibly diverse language structures. The southern part of Mexico constitutes just such a region, for the Mayas formed a strong barrier to further penetration to the south, and hence successive waves of Indian migrations from the north left in southern Mexico a bewildering array of tribal "remnants". This region, for example, has highly agglutinative languages such as Zoque, ones with very complex inflectional structures such as Otomi, and a number of very complex tonal languages, ranging from Huave with two registers of tone, to Mixteco with three, Mazatec with four and Trique with five. In the southern part of Mexico alone there are more diversities of linguistic structure than one finds in all of West Africa.

As for difficulty of structure, the languages of the Americas are certain not to be outdone. Navajo, for example, with its highly irregular verb formations, consisting of complex root alternations with thirteen sets of prefixes, is perhaps as "difficult" a language as exists anywhere in the world. And there are no languages which exceed Quechua, Aymara and Eskimo in having long word complexes as a regular part of the linguistic structure.

This great diversity and complexity of structure has had a direct bearing on missionary and translation work in Latin America. In the first place, it has kept a high percentage of missionaries from ever learning the Indian languages, for one could not easily "stumble" on the language system. There was nothing so transparent in the grammar as the concord system of the Bantu languages, or as happily simple as the syllabic structure of most Malayo-Polynesian languages. Moreover, the great diversity of structures meant that no simple linguistic pattern could be applied to all or even a large number of languages. Hence, one could not set up a single scheme for missionaries or translators to employ. This naturally meant that any consideration of Bible translating had to be very closely integrated with descriptive linguistic analyses.

Translation problems in the New World

The diversity and complexity of linguistic structures in the New World meant that in so many instances a translator had to depart completely from the traditional formal structures of Indo-European and Semitic languages. In many languages, for example, all words of process are basically verbs, and though some may be nominalised, one simply cannot form series of nouns corresponding to *baptism*, *repentance*, *joy*, *happiness*, *grace*, *peace*, *forgiveness*, *conversion* and *salvation*. These must all be translated by full verb phrases, with added subjects and objects. Similarly, in many languages all adjectives are basically stative verbs, so that the neat transfers which one may employ in going from Greek to a Bantu language like Tshiluba simply will not work. The entire sentence must often be completely recast. Moreover, many of the languages in the New World employ elaborate systems of dependence, but not with the kinds of conjunctions so familiar to one acquainted with Greek. Rather, the dependence is signalled by affixes on the verbs and by the incorporation of a fourth person (the second third person in a narrative). All these types of problems have made certain translators in the New World more fully aware of some of the basic problems of communication and hence they developed a number of analytical procedures designed not merely to apply to these languages alone, but to be used in the scientific analysis of any and all languages, even those with deceptively similar correspondences to the biblical ones.

In the matter of cultural setting the New World also provided a number of startling contrasts. In some tribes, for example, there are no sacrifices, in others no gambling, so that the casting of lots seems utterly meaningless. In the New World the plough, even where it is known, is often quite "foreign" and for the most part the Indians know only the dibble stick. Whether, therefore, in the matter of fauna and flora, where the New World presents formidable contrasts, or in the use of proverbs (there are no native proverbs in the Western Hemisphere), translators had to break new ground, but they could only do so adequately by bringing to bear upon their work insights and techniques from the related disciplines of linguistics and anthropology.

Difficulties of contact and association

In addition to the problems of language and culture the Bible translator in so many areas of the New World has had very grave difficulties in contact and association with Indian people. For one thing the Indians have generally lived in marginal regions, often very isolated and poverty-stricken, for all the good lands had been pre-empted by whites. Moreover, getting to the tribe was not as difficult as remaining with the people, for generally the Indians have been suspicious of outsiders (they have had good reason to be so), and have resisted strongly any attempts to penetrate into their tribal secrets. In many instances of which the Ayore and the Aucas are the most publicised, the Indians have killed the missionary "intruders".

Physical difficulties and violence are not, however, as unconquerable as cultural opposition, which has usually rallied behind a banner of a kind of syncretistic Christo-paganism where Roman Catholic beliefs have been assimilated and adapted to basic indigenous practices. Where the virgin is worshipped she is usually merely a fertility goddess, and in some regions of Ecuador may be taken out of her shrine and publicly whipped if the crops do not mature properly. Among some Indians the cloak of Christo-paganism is only a thin veil to cover up such practices of "mushroom ecstasy", as practised among the Mazatecs of Mexico.

Difficulties of distribution

Once the translator has completed his work of producing a book of the Bible, his task is in a sense only begun, for he cannot depend upon any school system to introduce the reading of the Indian language. Rather, he must himself prepare primers and reading books and teach the people how to read. This is not easy, especially when the people cannot see any great advantage in learning to read a language which has no literary tradition and no value in the civilised world of books, laws and deeds. If learning to read meant learning to speak Spanish and hence to improve the Indians' economic condition, their social prestige or their chances of protecting their legal rights, that would be something quite different. Accordingly, well entrenched illiteracy is a major obstacle in effective distribution. In general it is only the Evangelical community which wants to learn to read, so that the distribution of the Scriptures out beyond the Christian constituency is usually very restricted.

In addition to a high illiteracy among all Indian groups in Latin America one must also recognise the fact that in most instances the tribes are very small. In fact, in Africa many missionaries regard a tribe of less than 25,000 as being entirely too small to bother much with, certainly not one in which one should publish a New Testament, but in the Americas over 90 per cent of the tribes are less than 25,000. Small size and high illiteracy combine to make the per unit cost of producing Scriptures in the Americas almost fantastically high.

A still further difficulty in Scripture distribution among the Indians in the New World is that they are economically some of the most depressed peoples in the world. Hence, their limited capacity to pay for what is produced for them at such high cost is probably unequalled in any part of the world.

An even greater problem, however, looms before the missionary translator, for even when he has produced a translation and got the people to read it, he faces real difficulty in working out adequate arrangements whereby the Indian congregation can be made an effective part of the Evangelical church life of the nation, for the Spanish-speaking people of Latin America are often blindly paternalistic and disastrously overbearing toward the Indian population, even as Americans are in the United States.

Rate of progress in translating

Throughout the last 300 years, translations of the Scriptures have been produced in a total of 141 languages and dialects, though a number of these translations are not in use today. In some cases the Indians have died out, e.g. the Massachusetts Indians in New England, but in a good many instances the early efforts proved to be linguistically quite inadequate.

The rate of progress in translations now being produced for the New World can readily be seen in a contrast between the total number of publications put out in the year 1947 (when post-war publication was again possible) and 1960. In 1947, for example, there were only 6 different publications in 6 languages, while in 1960 a total of 25 publications were completed in 14 languages.

At the present time there is translation work going on in over 175 different languages in the New World and under the auspices of more than twenty different missions and churches. But in addition to this extensive work on so-called new languages, there is important revision work now under way in five of the leading Indian languages of the hemisphere.

News from all the World

Australia

The *British and Foreign Bible Society in Australia* in cooperation with the Salvation Army, recently established a Scripture Depot at Darwin. Darwin is the first port of call in Australia for many overseas visitors and is a town of growing importance from which a multiplicity of services fan out into the vast areas of the Northern Territory.

The Salvation Army ministers to the far flung reaches of this sparsely occupied country by transport on the ground where this can be used and by operating its own plane to cover large distances where road transport is, in many cases, impossible.

Recently the stocks of this Depot were increased by a consignment of varied Scriptures in English and other languages including the New English New Testament. These were flown from Adelaide by Major Victor Pederson who has reported that, after a hamper of food had been added, the Scriptures left no room in the plane for anything else.

Use of this aeroplane, owned and operated by the Salvation Army for the purpose of its own ministry, greatly increases the potential for Scripture distribution in the far north-west.

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A first deposit of Scriptures has recently been made in connection with a book-stall venture operated by the Anglicans in the famed Alice. A quantity of Scriptures had been sent to the Anglican authorities there and it is expected that a distribution of the Scriptures through this means will make the Bible available to many who have not been able to purchase it in this far-away place.

Plans are in hand, or by arrangement with one or two other church groups, to establish similar selling points elsewhere in the town. This is a completely new work in a small way but with every indication that, like Darwin, it will grow and will supply real need.

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The B.F.B.S. in Australia, is arranging a special Bible Distribution Campaign this year. The Campaign will operate through schools, lodges, stalls and exhibitions on public occasions, local colportage, the distribution of Scriptures in ports and other ways that are awaiting fuller exploitation. It is recognised that mere distribution without creating expectant readers achieves nothing, and the campaign will therefore proceed along two lines, one of seeking and pursuing avenues of actual distribution, and the other through articles, press, radio, television, posters, Bible Weeks and every other available means, directed to creating a wider respect for the Scriptures among the non Church-going population, and the stimulation of curiosity and interest in what the Bible might have to say.

Bible Weeks will play a big part in this programme. So far the idea is new to Australia, but the Society aims through its contact with clergy throughout the Commonwealth to create local interest in the idea of Bible Weeks and to encourage clergy and lay people to prepare for local Bible Weeks, which together will create a network of Bible witness all over the country.

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In Australian Bible Houses the sale of the New English New Testament exceeded all expectations, most of the more expensive editions being

sold out on the day of publication. In commercial bookshops the same public interest was shown in the new translation, with queues in some cases waiting for the shops to open.

A new wave of optimism among those who are concerned with Christian witness and with the distribution of the Bible, is lifting clergy and laity to a new understanding of the importance of the Scriptures in life and in ministry. Sermons are becoming more expository in character.

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The B.F.B.S. in Australia reports that no revision or new translation has yet succeeded in replacing the Authorised Version in the affections of Australian Christians, and that great public interest was aroused by the celebration of the 350th anniversary of its first publication.

Full-page announcements in the public press of the capital cities, locally sponsored in most cases, gave the general public some idea of the importance of the occasion, and added their quota of tribute to the Bible as such.

Public functions in every major city and in many provincial towns provided the opportunity for local organization. The co-operation of vice-Regal and civic leaders, and the almost complete unity of the Christian forces, spotlighted the unusual nature of the celebrations. Great crowds of people thronged the largest hall in every place.

Broadcasting and television authorities cooperated to the utmost, and the occasion provided an unprecedented opportunity for testimony as to the value of the Bible, and for promotion of interest in the Society's work. In some cities mention of the celebrations could be heard and seen over the air every day for a week before and after the date of the major meeting. In Melbourne a newspaper poster proclaimed to two million people the publication of the New English New Testament. The official education authorities in New South Wales gazetted material for special instruction on the Bible. Commemorative badges were worn by thousands of children throughout Australia. Large posters on prominent roadside sites attracted attention. One denomination proclaimed Bible reading as a major emphasis for the entire year. In another, every Sunday School in a major metropolitan area taught a special Bible Lesson provided by the Society. The film "Authorized" prepared for the occasion, has had a wide vogue, scores of copies having been purchased by Church and school authorities.

The Bible has never, within living memory, been so widely discussed, or so enthusiastically purchased. The Society in Australia is now sponsoring, through local Church groups, a Bible-reading campaign directed not only to the members of churches, but, through prepared "helps", to the general public as well, so that the widespread interest may be channelled into a purposeful enquiry within the community as to the relevance of the Bible's message today.

Belgium

The *Belgian Bible Society* has recently adopted the practice of using collecting boxes for raising funds for the work of the Society. Some 904 boxes are now in use. The money raised in this way will be used in particular for Scripture distribution in Belgium and also to help meet the cost of the Gospel Crusade (see Bulletin 46 p.70).

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A Bible Day was arranged at Liège on Ascension Day at the Palais des Congrès. After a morning service a public meeting was held on "The role of Christians in the evangelisation of our country". In the afternoon a

lecture was given on the MS Bodmer II, the oldest manuscript of the Gospel of John, discovered only three years ago. In the evening an excellent film on Madagascar was shown.

A similar Bible Day was held at Charleroi.

Brazil

Mr. Oliver K. K. Nelson of the A.B.S. and Mr. C. H. Morris of the B.F.B.S., who have been serving the *Bible Society of Brazil* as Fraternal Secretaries since that Society became an independant national Society in 1948, are now returning to their respective home countries.

In recognition of this development a formal Thanksgiving Service was held in Rio de Janeiro on June 15 for the personal assistance given by the co-operating Bible Societies; the retiring secretaries have been made Honorary Directors of the Bible Society of Brazil; a plaque was made, commemorating the visit of the A.B.S. and B.F.B.S. headquarters Secretaries in June ; portraits of the two co-operating secretaries have been painted and are to hang in the Rio Bible House; a gold medal was cast and presented to Mr. Morris for his thirty years' work in Brazil. The Secretaries of the two co-operating Societies, the Rev. Dr. L. E. Holmgren of the A.B.S. and the Rev. J. H. Williams of the B.F.B.S. visited Brazil in order to be present for these various events.

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The Bible Society of Brazil took advantage of the occasion offered by an International Exposition of Industry and Commerce, held in Rio de Janeiro in March, to sell and distribute a number of Scriptures. Since samples of commodities produced by the commercial firms were distributed freely, as well as their literature and publicity material, the Bible Society was also able to distribute in a similar way about 20,000 leaflets concerning the Bible, with suggestions for its use. Pencils, pennants and magazines promoting the Bible Society were also offered to visitors.

Scripture sales on this occasion amounted to : 84 Bibles, 31 New Testaments and 2,083 Portions.

The Bible Society representative had talks with about 80 persons per day, making a total of approximately 5,000 such contacts during the period of the exposition. The question asked most frequently was, "Where in the Bible is found the prohibition against the worship of idols?" It is thought that this reflected the direct influence of the film, "The Ten Commandments"

Ceylon

Newspaper evangelism—the publication of Scripture passages in serial form in newspapers—is producing encouraging results. A section of St. John's Gospel is being published at the present time in a Sinhalese weekly, reaching about 50,000 readers. As a result, an average of 3-5 enquiries reach the office of the Bible Society daily. Some ask for a copy of the complete Gospel; others for instruction in the Christian faith. The latter is provided mainly by local clergy and by organisations specialising in Bible correspondence courses.

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Revision work on the Sinhalese Bible is about to start. A first trial will be made with the Gospel of Mark, the first chapter of which should be ready by the middle of July. At the same time a list of scriptural keywords and phrases is to be established and appropriate translation sought

for these. As it has not been possible to arrange for the linguistic experts to give their full time to the revision, it will be done, to begin with, by three revisers who will submit their drafts to a Revision Committee of 8-10 members. A larger panel of consultants has also been designated to help the Committee. The total revision is being planned to cover a period of about ten years. Local support has been promised and it is hoped that the local churches will be able to cover almost the whole of the cost.

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Local contributions to the work of the Bible Society in Ceylon amounted to 35% of the total income, whereas proceeds of sales covered 37%. Subsidies from abroad represented 22% of the total income.

Chile

A Bible Week held in La Serena, one of the oldest cities of Chile, some months ago, proved an exceedingly successful venture. An empty store near the centre of the city was secured for an exhibition of Bibles and Christian literature. Each of the Evangelical bookstores agreed to join in this campaign, and the exhibition became the centre of attraction for many. Bible Society films were shown.

Meetings were held in all the leading Protestant churches, culminating in a united service held in one of the central avenues of La Serena. Mr. Austin, secretary of the Bible Society Agency in Chile, writes, "The civic authorities gave full liberty and helped in many ways to make the meeting a success. People began to gather when they heard the taped music, amplified by loudspeaker, and by the time the meeting began there were well over a thousand present and many others passing and repassing".

China

A former missionary of the Swedish Missionary Society, Mrs. E. Nystrom, has reported that a Bible commission, set up at a Peking conference of the Three Self Movement, is engaged on a new translation of the Bible, with Professor Li Jung-fang of Peking chairing the Old Testament section and Andrew Feng of Nanking the New Testament.

Colombia

In less than four days, 8,000 of a first consignment of 25,000 copies of "Encontrado"—a collection of the parables in Spanish—had been sold in Colombia. (See also page 124 under U.S.A.). The Agency had to order an additional 75,000 copies.

Congo

The Rev. A. W. Marthinson, secretary of the Bible Society Agency in the Congo Basin reports that on a recent tour through Kasai and Katanga Provinces his first main stop was in the capital of the Kasai Province, Luluabourg. "I found that the city was very quiet", he writes. "There was little traffic on the streets and most of the shops were closed. One could see that an enormous change had taken place in this part of Congo. Only a few Europeans were seen on the streets, whereas only a year ago hundreds of white people were seen everywhere . . . The American Presbyterian Congo Mission is well known all over the country and has done a tremendous and fine piece of work in the Kasai Province . . . I came to Luluabourg to see what could be done to encourage and help in the circulation of the Tshiluba Scriptures. Our friends in the A.P.C.M. were of good courage and told me that there was a great demand for the Scriptures. Bibles and Testaments sell very easily and people are coming all the

time to buy the Word of God. Fortunately, some 5,000 Tshiluba complete Bibles had arrived safely in Luluabourg . . . The great question these days is transport. It often happens that things are lost on the way from the coast to Luluabourg . . . We shall probably have to send some of our books by air. Immediately on arrival I was presented with an order for several hundred Bibles and Testaments and the new pocket Tshiluba New Testament will be very welcome. This book has come at the right time, for the people need it now more than ever before . . .

"There are some 10,000 copies of the Tshiluba/French diglot portions on their way to Congo and these small books will be very useful at a time like this . . . The A.B.S. has now printed approximately 100,000 copies of the Gospels in Tshiluba. All these books are now in circulation throughout the Kasai Province, but they are far from enough. Another edition of 50,000 Gospels will soon be put through the LECO press here in Leopoldville . . . . . The Tshiluba-speaking people are very numerous. In fact, there are more people speaking Tshiluba in Congo than in any other group of people speaking a single language. It has become the lingua franca of a large area, not only in the Kasai, but also in Northern Katanga.

"As a result of my visit", continues Mr. Marthinson, "thousands and thousands of Bibles, New Testaments and portions will continue to flow into the Province. We will use every possible means of shipping the Scriptures to these two large centres from where they can be circulated to other parts of the Kasai region. Let us follow these books which have been put into the hands of the dear Congolese with our sincere prayers."

Following his visit to Luluabourg, Mr. Marthinson continued to South Kasai Province. He writes: "There are enormous possibilities for the Bible Societies in this area. Everywhere we went people requested the Word of God. One morning before we set out on a visit to one of the big camps where some 30,000 Baluba refugees are living, we went into the mining district and paid a short visit to one of the United Nations' depots where they were loading flour to be taken to the various distribution centres. There were about 15 men working under the supervision of a couple of young men from India. As we greeted them we told them that we had a few Bibles and other literature with us, and immediately there was a rush for the car. They all wanted to buy, and quite a number of Bibles were sold."

Costa Rica

The Bible is taking a prominent part in the "Evangelism in depth" movement in Costa Rica. The movement was launched last October and has enjoyed the co-operation of all evangelistic groups interested in united evangelistic effort.

The latest figures available regarding the campaign indicate that among the outcomes to date are the following : 178 five-week vacation Bible schools have been held, with most churches taking part ; 4,000 lay workers have taken part in instruction courses of eight weeks each ; and Bibles or New Testaments have been distributed to all university students and professors. The A.B.S. Central America Agency contributed 100,000 Spanish Gospels to the campaign.

Cuba

News from the Bible Society Agency in Cuba indicates that the amount of Scripture distribution in the island during the past few months has been unprecedented.

More than 500 persons participated recently in a successful campaign of Scripture distribution organised jointly by the Bible Society and the Evangelical churches in Camaguey. The campaign ended on the day of the landing of the exiles' forces in Cuba last April. Mr. Molina, the Agency Secretary, wrote in this connection at the end of April: "I cannot tell you now the exact quantity of Bibles, New Testaments and Gospels we distributed. I have never seen more expressive faces than those of the patients who listened to our exhortations and also kissed the Book with tears in their eyes. It was thrilling and enheartening to see such scenes for ourselves in the middle of those days of danger and fear."

Mr. Molina has reported the normal arrival of Scripture supplies. Circulation for the period November 1960 to April 1961 showed a considerable increase over the circulation during the corresponding period the previous year: 19,000 Bibles (as against 11,000); 28,000 New Testaments (18,000); 550,000 Portions and Christmas and Easter Stories (300,000).

All the Bible Society personnel are well, but they ask particularly for the prayers of the world fellowship of the Bible Societies during this period.

Denmark

The *Danish Bible Society* has made a gift of 10,000 Danish crowns (£517 approx.) for "Bibles for Congo". This is the first outcome of a resolve on the part of the D.B.S. to share in the work of providing Bibles for missionary areas.

England

The annual meeting of the *British and Foreign Bible Society* took place on May 3 at the Central Hall, Westminster, under the chairmanship of Mr. Arnold S. Clark. The meeting opened with reading from the Scriptures and with prayer offered by the Rev. J. T. Watson. This was followed by a presentation of the annual report given by the Rev. Dr. N. J. Cockburn, who focussed his remarks on three or four of the major challenges to, and opportunities for, the Bible Society in the world of today, in particular in the Chinese, English, Hindustani and Spanish-speaking areas. He stressed the need for strenuous and united effort on the part of all the Bible Societies to keep abreast of the rising tide of literacy throughout the world.

Dr. A. E. Inbanathan, General Secretary of the Bible Society of India and Ceylon, brought greetings from his Society. "As we look back upon the progress of the last fifty years", he said, "there are many things for which we have to thank God. The number of Auxiliaries has grown from 1 to 10, circulation of Scriptures annually is over 2 millions. The total number of languages into which translations have been made has risen from 9 to 125. But in all this expanding activity one also feels impressed with the fact that the task is being accomplished with world-wide co-operation. What we see in India and Ceylon is a gigantic enterprise in which Britain, America and the Commonwealth countries are all sharing, and which also shows that the task is manifestly too great for one country.

"The accomplishments are great, we are proud and happy over what has been achieved, but the unfinished task is also great. India's population according to the latest reports is 438 millions, of which literates range from 25% to 50%; this means that over 200 millions can read and have to be supplied with the Scriptures. Our annual circulation of 2 millions is hardly touching the vast numbers.

We are therefore increasing our efforts to meet the challenge. We hope that you will stand by us, as you have done over the last 150 years, and strengthen our hands to do the work for God, Christ and His Church." .

Archbishop L. J. Beecher, of East Africa, who was the main speaker, gave instances of the effect of the reading of the Bible on individuals in different walks of life in East Africa. He appealed to the Bible Society to anticipate the demand in the new nations of Africa for diglot versions in the local vernacular and the common tongue of the country or area, as a means of welding together tribes speaking different languages, lest the church—and the Bible Society as part of it—be indicted for supporting the perpetuation of tribal languages.

During his remarks as chairman, Mr. Clark expressed the deepest appreciation to the retiring Honorary Treasurer of the Society, Mr. Ivor Crouch, after 21 years devoted service. His place is to be taken by Mr. R. Crosfield Harris who was a member of the General Committee for a number of years and has been a Vice-President since 1957.

Mr. Clark also reminded the meeting that Dr. Platt, who since his retirement from the General Secretaryship of the B.F.B.S. had been serving as Consultant General Secretary, would be leaving Bible House at the end of May, and the appreciation and best wishes of the meeting to Dr. Platt were expressed in warm applause.

*

Reporting on its activities during 1960, the Scripture Gift Mission in London describes the encouraging contacts made in the near East, particularly in Egypt, with the Department of Social Studies of the Coptic Church, and in Iran, with the Inter Church Literature Committee, which was preparing for a Year of Evangelism in 1961.

An increasing interest is reported from the West Indies in Bible correspondence courses, some of which are based on S.G.M. booklets. One centre alone reported 1,200 students working on St. Mark's Gospel.

A total of 237 grants was made in former French territories in Africa, an increase of more than 25% over the previous year. "The growth of work in the Central African Republic and Tchad has been particularly encouraging. We have had visits from several workers who are keenly interested in the provision of some portion of God's Word for these needy tribes."

A substantial increase is also reported in Angola; in East Africa "the Swahili Bible leaflets in Arabic Script have opened the door of distribution to many Muslims".

In Cambodia, reprinting of S.G.M. publications has been undertaken and "The Saviour of the World" appeared for the first time. Similarly for Thailand a number of new editions have been printed, including "Prince and Saviour" in English/Thai diglot form.

"The Saviour of the World"—a little handbook of selected passages—was also published in Kogotai and has given stimulus to the work in Japan. But the Philippines remain the principal field of distribution in the Far East, with Scriptures in several languages. "One of the islands, about 220 sq. miles in area, has one known Christian, and so far three visits have been made by workers. During a programme of intensive visitation and literature distribution among the population of 8,000, the complete

range of S.G.M. Tagalog portions was used, so that the differing needs of those counselled might be met.

Germany

Publication of the New Testament portion of the New English Bible has spurred the interest of many German Christians for a similar translation in their own language, according to a survey conducted by the weekly *Welt am Sonntag* (The World on Sunday).

"A mere polishing up of Luther's version is not sufficient to meet the acute needs of modern man," remarked Dr. Reinold von Thadden-Trieglaff, president of Kirchentag, or the German Church Day Congress.

Similarly, Dr. Kurt Scharf, chairman of the council of the Evangelical Church in Germany, commented that "a modern, convincing translation" is needed that would be generally recognised among German-speaking people. "We need it especially for the youth and also for Bible readers who do not belong to any strongly defined church tradition", Dr. Scharf said. "This would go hand-in-hand with the Lutheran Bible which today is still valid and irreplaceable."

Welt am Sonntag also reported that Roman Catholic Suffragan Bishop Johannes von Rudloff commented that a modern translation could, in his opinion, be used for readings in worship services and as a basis for sermons, if it was born out of an awareness of the corpus of German literature and met the requirements of a language serving sacred purposes.

*

In its report for 1960 the Bible Society of Saxony (Sächsische Hauptbibelgesellschaft) in Eastern Germany, expressed its satisfaction at the amount of work undertaken during that period. Their large exhibition was shown eleven times in small cities and visited by about 5% of the population. Three of the exhibitions were organised in connection with a Bible Week which included talks on the history of the Bible and on its relevance for today.

A special free distribution campaign was undertaken through which over 40,000 portions were distributed.

The Society has also been able to issue a booklet of daily biblical meditations and an edition of Matthew's Gospel in Sorbian (a Slavian dialect spoken in a linguistic enclave in Saxony). This was the first edition published in that language for 30 years and a revision of the previous version. The Bible Society of Saxony started publishing in Sorbian about 140 years ago.

*

Dr. Alfred Müller, Secretary of the Committee for Bible Mission, reports that since 1954 the Committee has distributed nearly half a million Bibles, Testaments and Portions amongst refugees from the Soviet Zone.

In addition to their work for refugees, the Committee recently undertook further service in the preparation of a booklet especially for use during church Bible Weeks (see Bulletin 45 p.24). A second edition of 100,000 of the booklet—Darum sollt Ihr also beten—soon became necessary, and almost all copies have already been distributed.

Following the publication of a Christmas Gospel in 1960, the Committee for Bible Mission also produced 50,000 booklets containing the "Passion and Easter Stories of the Bible". These were distributed in selected parishes, youth hostels, old people's homes, hospitals and prisons, for reading during Holy Week and Easter. It is hoped that this limited distribution will be built up to a nationwide reading of the Passion stories during Easter 1962.

Hong Kong

Work on a new translation of the Bible into Chinese direct from the Aramaic, Hebrew, Greek and Latin manuscripts, which has been in progress for the past sixteen years, will be completed this summer in Hong Kong. Started in Peking in 1945, the work has since 1948 been pursued by Roman Catholic Franciscan and Chinese scholars in Hong Kong. The new translation, which will occupy eight volumes, will contain doctrinal and historical commentaries and introductions to various books of the Bible.

*

The Bible Society Agency in Hong Kong has just published a new edition "for children" of the Kuoyu Bible "Shangti". It includes eleven pictures printed in colour and six maps, also in colour. The pictures are supplied by the B.F.B.S. and the A.B.S. The reception of the first edition of 2,000 was so good, reports the Agency Secretary, Mr. J. C. F. Robertson, that an order for a further 20,000 has been placed.

*

Other projects of the Agency which are in an advanced stage of preparation are the Bible in a new format, including line drawings from the B.F.B.S. Jubilee Bible, due to begin printing at the end of July, and the four Gospels and Acts in illustrated magazine size, of which 20,000 copies of each are on order.

Hungary

The most widely used translation of the Bible in use in Hungary is still that made by Gaspar Karoly and his co-workers in 1590. This has been revised on a number of occasions with a view to eliminating obsolete terms, but in some cases such revisions have led to inaccuracies in meaning.

The Hungarian Bible Council has had two commissions working for the past twelve years on a new translation of the whole Bible from the original texts, making use also of all available scientific helps and of other Hungarian and foreign language translations.

The Old Testament commission has now completed the ground work on all the books of the Old Testament and a trial edition is to be printed with a view to soliciting critical comments.

India

The number of Women's Groups affiliated to the *Bible Society of India and Ceylon* increased by 172 in 1960, bringing the total to 948. It is hoped that during the Society's "Jubilee Year" the rate of increase will be even greater.

The contributions received in 1960 from the Women's Groups increased by Rs. 11,442 over the previous year, to a total of Rs. 51,442.

In Lucknow, to celebrate the Third Jubilee the Women's Group organised a Scripture-selling campaign. The Women's Work Secretary for North India joined two of the local women in this effort. They stood holding the Four Gospels in their hands and soon a crowd gathered round, and in 90 minutes they sold 113 Gospel Portions. This was a new experience for these women but, says a report, "God gave them courage to do this work and their efforts were blessed".

An account of another experiment in Lucknow tells of an announcement made by the churches inviting people to "Come, Learn and Sell" by attending a Workshop organised by the Distribution Promoter in North India. A Mrs. Shukla decided to join the Workshop as she had for years repeated the words in the Bible Society Prayer Card: "Help me to spread the Good News amongst those who know it not". For three days during the Workshop people were encouraged to sell Scriptures, and Mrs. Shukla

joined in this effort with much apprehension, but during the three days she sold 100 copies of the Scriptures and a companion with her sold about the same number.

■

The following passage is part of the message from Mr. J. S. S. Malelu, President of the B.S.I.C., printed in the Third Jubilee souvenir booklet :

"Great as the achievements of our forebears have been, we have indeed no reason to be ashamed of the manner in which the present generation has been facing up to the challenge—particularly during the past seventeen years since we became an autonomous national Society. Nevertheless, whatever achievements we have to our credit are but like a drop in the bucket. The Word of God, or some portion of it, no doubt stands today translated into 125 languages of India and Ceylon. Nevertheless, there are still no less than 8 million people in our area who do not yet have any portion of the Scriptures in their own tongue, and many times that number who do not have yet the full New Testament, not to speak of the whole Bible. Our circulation figure last year exceeded 2 million, the highest ever reached in the history of the Society. But this splendid achievement fades into insignificance when we think of our annual population rise of something like 6 million. Financial support for our work, from within our own borders, reached last year the peak figure of Rs. 273,000 —again the highest ever. But this meets only about one-fourth of our total requirements for financing the translation, publication and distribution of the Word of God in our area. For the remaining three-fourths we still have to look to our supporting Societies abroad."

■

The Scripture Gift Ministry of India (the counterpart in India of the Scripture Gift Mission) reports a staff of nine: four on the Editorial and Production side and five on Distribution. In 1960 forty new editions and revisions of S.G.M.I.'s booklets and leaflets with selected passages of Scripture in 29 languages were published. Reprints totalled 1¼ million copies in 16 languages.

Over 1,185,000 Scripture portions, booklets, leaflets and cards, costing Rs. 80,000 (£6,000) were put into circulation through 1,885 grants in 50 languages in 1960. This was an increase over the previous year.

Japan

Since World War II the colporteurs of the *Japan Bible Society* have visited 60% of all Japanese households and sold 27 million Bibles or extracts. Despite opposition from Buddhist extremists of the Sokka Gakkai sect, who sometimes follow them shouting "Traitors!" or "Foreign devils!", they expect to have visited every Japanese household within the next ten years.

*

The J.B.S. is undertaking a special campaign to reach the more than 500,000 Koreans in Japan. It is estimated that 4,000 of these are Christians, in 52 congregations, with 21 ordained pastors. The present distribution of Korean Scriptures in Japan, reports the J.B.S., is negligible.

■

World Vision Inc., sponsored a mass evangelistic campaign in the Tokyo Gymnasium for a month, from May 6 to June 8, known as "Tokyo Crusade". The Japan Bible Society provided 120,000 Gospels of John and 20,000 New Testaments without charge to the Tokyo Crusade. Bible reading at each of the 28 meetings held was taken from the Gospel of John, with the congregation following each with his own Gospel.

■

The opening celebration of the Osaka Bible House was held on April 27th. The meeting took place on the fourth floor of the newly built Bible House, presided over by the Rt. Rev. Bishop H. Yashiro, vice-president of the Japan Bible Society. The reading was given and prayer offered by the Rev. M. Saito, pastor of Kobe Eiko Church and a member of the J.B.S. Board of Directors.

Dr. S. Murata gave an address on the significance of the new building in the Kansai area. A report on the building, given by Mr. B. Omigishi, chairman of the Building Committee, was warmly received.

Greetings were offered by the Rev. Yanagihara of Nippon Seikokai (The Episopalian Church) and by the Rev. J. Nishimura, chairman of the Kyodan (The United Church of Christ in Japan), Osaka district.

The first floor of the new building will be used for Bible Society work, the second for the Osaka Christian Bookstore, the third as a Lutheran Centre and the fourth for the J.B.S. Colporteurs' Training Institute and other meetings.

The Bible House is expected to be the centre of Christian activities in the Osaka area.

Wide publicity was given in the Japanese press to the unveiling on April 5 of a memorial to three shipwrecked sailors who helped Dr. Karl Gutzlaff in the preparation of the first translation of the Bible into Japanese. It was the Rev. T. Miyakoda, General Secretary of the J.B.S., who, in 1958, found the tombstone of the three sailors. The suggestion of building a memorial monument was initiated by the Nagoya district Bible Committee and later supported by local and state officials, chancellors of several universities and others. The Aichi State governor became chairman of the local committee which was organised and charged with building the monument.

The unveiling of the impressive seven-foot grey stone, standing in a 300 sq. foot grove, was performed by Dr. Wilhelm Haas, the West German Ambassador to Japan. Greetings were given by the Mayor, the Governor and Bishop Yasuo Kurose of the Episcopal Church. A special message was also read from Bishop Otto Dibelius of Germany.

The story of the sailors is that they were part of a crew of eleven who, in 1831, set sail from Onoura to Edo. They were blown by gale to British Colombia, with only three survivors, and there held slaves by Indians for two years, until rescued and taken to London by a Hudson Bay Company whaler. He then arranged to have them landed in Macao in 1835, from where they hoped to return to Japan. It happened that Dr. Gutzlaff, a Prussian medical missionary working in Indonesia on behalf of the Netherlands Bible Society, was visiting Macao at the time, and on meeting the three sailors —who during their travels had learned some English—determined to undertake Bible translation in Japanese. By 1837 the complete ms. of the Gospels and Epistles was published in Singapore. The attempts of the sailors later to enter Japan were repulsed, but the Bible translation which they helped to prepare, although far from perfect, provided a stimulus and help to others who undertook translation of the Bible into Japanese at a later date, and formed the basis of a version, of which nearly two million copies (of the Bible or portions of it) per year are now distributed by the J.B.S.

Along with these celebrations at the unveiling of the monument, a Bible Exhibition was held at the Nagoya Meitetsu Department Store, the most outstanding store in the city. In seven days some two thousand people visited

the Exhibition. Highlights were the 200 different language Bibles, a model of the boat which carried the three sailors, several artifacts of the period and various writings.

On the day prior to the celebration, General Secretary Miyakoda visited the Onoura High School and spoke on the role of the three sailors in the Gutzlaff translation and on the modern colloquial Japanese Bible. To the one thousand students, booklets on the sailors and portions of St. John's Gospel were distributed.

Radio, television and evening papers of the Nagoya district all told the story of the unveiling of the monument. Tokyo and Osaka also saw and heard the story through the radio and television.

Korea

A Bible Reading Contest was inaugurated in Korea last June open to all students of high-school level. Ten schools are entering for the competition. The main aim of this contest, which is the first of the kind to be organised in Korea, is to contribute toward improving the quality of public reading of the Scriptures. The competition includes the reading of a passage chosen by the students and one passage selected by the judges.

*

Early in June the *Korean Bible Society* held a conference of high school chaplains in order to study ways by which students could be encouraged and helped in the study of the Bible and in relating its teaching more closely to their everyday life. The second theme of the conference involved the consideration of methods for encouraging students to become interested in Bible Society work. About 70 chaplains (out of just over 100) attended the meeting.

*

An edition of 3,000 of a new Korean translation of the New Testament was published at the beginning of the year by an independent group of translators. The experiment, which is an attempt to come to a rendering of the text closer to the colloquial speech than the present Hankul translation, created great interest in all sections of the Church.

Several members of that translators' team are now involved in the revision work on the whole Bible undertaken by the K.B.S. The revision of Mark has already been completed by the main translator, the Rev. C. P. Park and checked by the "theological committee" (of experts in New Testament Greek) and is now to be examined by the "literary committee" before being submitted to the consultants. The revision of the New Testament is expected to take 4-5 years. The cost of the revision is covered in part by local support and in part by the B.F.B.S. The Greek text of the B.F.B.S. Ancient Greek New Testament 3rd Edition, as published in the B.F.B.S. Greek- English diglots for translators is being used as a basis.

Liberia

The Rev. M. A. Knott Jr. arrived in Monrovia in June to take up his work as secretary for Bible Society work in Liberia (see Bulletin 46, p.88). The Monrovia office has for some time been manned by volunteer secretaries. Mr. Knott was minister of a Baptist Church in Virginia before leaving with his family for Liberia.

Mexico

Mr. Lopez de Lara, the Bible Society Secretary in Mexico, recently reported on his trip to the Maya tribe where he conducted seven special Dedication Services for the Maya New Testament. The first Dedication on April 12 was combined with a Music Institute being held at Merida, where a choir of 140 voices took part. All the members of the Mexico Advisory Council Translations Committee were presented

with a specially bound copy of the Maya New Testament. This was a particularly gratifying occasion since the Maya people had waited 96 years since the first publication in their language, and it was received with great joy and gratitude by the people.

Circulation statistics for Mexico also indicate an encouraging increase for the six months November 1960 to April 1961: (figures in brackets show those for the corresponding period in the previous year) Bibles 13,328 (5,923); New Testaments 5,084 (2,607); Portions 79,883 (44,341); Selections—Christmas Stories etc.—79,673 (50,266).

Netherlands

Lending libraries in Holland issue more than 750 book records per day. Since many of the elderly who become blind have great difficulty in learning Braille, the use of tape-recorders in Holland has greatly increased in recent years.

In view of this increasing demand for recordings, the *Netherlands Bible Society*, after a good deal of research into the matter, has now completed the first of a series of recordings which it plans to make. This first recording is of the Book of Psalms.

The N.B.S. has taken special pains to ensure that suitable voices are used for their readings—neither an unctuous, sermonizing tone, nor on the other hand the kind used for the reading of an ordinary book. The cost of this project has been rather high. As one means of raising additional funds for the purpose the N.B.S. has started a scheme of postcard bookmarkers which are issued to libraries. One is placed in every book borrowed, bearing an appeal for a maximum of one guilder (2/-) to be sent in stamps to help provide the Scripture recordings for the blind.

Peru

Mr. John H. Twentyman, Secretary of the Agency in Peru, reports that, through the generosity of friends, the Bible Societies in Peru have recently acquired a Volkswagon colportage van to assist the colporteurs in carrying the Word of God to the many sugar and cotton plantations up and down the Peruvian coast. "It will be operated", writes Mr. Twentyman, "mainly in the cotton-growing region south of Lima, where each harvest time thousands of labourers, coming down to the coast from the more inaccessible mountains, unexpectedly find that they have ample ready cash in their possession. Many will thus buy the Scriptures, and if they themselves cannot read, will ask someone who can, to read the Word to them. On other occasions it is hoped that the van will make contact with the workers on the vast sugar-growing haciendas in the north of Peru. During a recent two weeks' trip up to the cities of Chimbote and Trujillo and surrounding farm areas, our two salesmen distributed over 2,000 books, and were greatly encouraged with the appreciative response they received".

Philippines

The Philippine Bible House, under the secretaryship of the Rev. A. B. Taglucop, has issued two new pamphlets in an effort to enlist the churches in the wider circulation of the Scriptures. One, entitled "Visitation Evangelism through Scripture Distribution", gives a picture of a man showing his friends a copy of the Bible and opens with the words "Is your church planning a preaching mission or an evangelistic campaign? What do you plan to do to prepare for this event? May we suggest a plan which we believe will be an effective way to prepare both church and the community for such a series of evangelistic meetings? The plan is to enlist every member or the church to take part in systematic house-to-house visitation to distribute copies of the Scriptures for one week prior to the scheduled public meetings".

The second leaflet, "Partners in Obedience", describes a joint project of the Church and the Philippine Bible House, which "is premised on the proposition that the work of spreading the Word of God whether in the spoken or written form, is primarily that of the Church. It is our conviction that, for effectiveness, any preaching of the Gospel should by all means be preceded and followed by Scripture distribution to the end that every hearer of the Word—every man, woman or child should have a copy of the Scriptures he or she can read and understand. As an arm of the Church the Philippine Bible House humbly offers its services and resources to the Church and its related agencies."

The Philippine Bible House and Davao Ministerial Fellowship arranged jointly for the distribution of 20,000 copies of the "Easter Story" in Davao City during Holy Week. A committee of ten was set up in each church, charged with the responsibility of organising the campaign throughout the city. On Palm Sunday each adult member of every church was given a copy of the "Easter Story" to read during Holy Week. During the week, teams of two each distributed copies of the Easter Story to all stores and residences, stevedores and dock workers, jeepney and taxi drivers, government and business offices, hospitals and clinics, municipal and provincial prisoners etc. At the Easter Sunrise service the Resurrection Story was read by all the worshipers in unison.

Scotland

In 1951 the National Bible Society of Scotland published a translation of St. John's Gospel in the *Senoi* language. This translation had been prepared by Mr. Napitoepoeloe, a Batak Christian from Sumatra, whose wife was a member of the Sakai tribe which speak this language. He died in January 1960, but before his death had completed also a translation of the Gospel of St. Mark. It is hoped to proceed with the publishing of this new Gospel as soon as the ms. has been approved. There has been a reawakening of interest in the Gospel amongst the tribe, particularly now that the long state of emergency in Malaya has been brought to an end.

Switzerland

Freundes-Dienst (Service of Friendship), a Scripture distribution agency in Switzerland, recently printed an edition of the Gospel of John in Italian. A Spanish edition is in preparation.

Syria

The Bible Societies in the Near East recently presented 20 English Bibles to the U.N. Truce Supervision Organisation in Damascus. Mr. F. Accad, secretary of the Sub-Agency in Beirut, received a letter of thanks from the Swedish Naval Commander, chairman of the Israel-Syrian Mixed Armistice Commission, saying: "These Bibles have been distributed to all four Mixed Armistice Commissions of this organisation and placed in our out-stations and observations posts where the military observers spend the major part of their time."

Taiwan

The work of colporteurs in Taiwan in recent years has resulted in an increase in the distribution of Scripture Portions from 111,031 in 1957 to 578,552 in 1960.

Union Worship Services were held on Bible Sunday in ten cities of Taiwan, under the leadership of the resident secretary, Mr. Lai. These required four months of preparation, in which 141 Christian leaders took part, by serving on committees, while 500 church members also assisted in the preparatory work. Altogether 16,000 persons attended the combined services, and individuals representing

twelve nationalities took part in the reading of the Scriptures in their own languages.

Turkey

Circulation in Turkey for the first quarter of this year shows an increase of nearly 70% over that for the corresponding quarter of 1960. "Some of this", says Mr. P. Nilson, Sub-Agent in Istanbul, "is attributable to the new book store operated by the American Board Mission on the ground floor of the Bible House. The Bible Societies have occupied shelf space and display space ever since the book-store was open in December 1959. Sales have increased from 26 volumes during the first quarter of last year to 337 volumes this year. Moreover, distribution by colporteurs is up over 100% due to a difference in emphasis. In the previous year the colporteurs spent these months selling to offices and shops where sales were few. This year the good weather has permitted them to continue selling in public places where portions are sold in greater numbers."

Uruguay

Mr. P. O. Mydske, Secretary of the Uruguay and Paraguay Agency, writes, "Uruguay has for many years among missionaries been characterised as the most difficult mission field in Latin America. This may sound strange to you when you know that the government here for more than one hundred years has practised the policy of freedom for any form of religion. But it has also at the same time strictly forbidden any form of religious propaganda in the institutions and societies controlled by the government, i.e. in schools, hospitals, universities and the Army. We find in Uruguay a population without much interest in religion and church life, perhaps the most secular and irreligious people in the world today. There seems, though, to be a change in the spiritual atomsphere also here in the last year. The pastors and missionaries can tell abouts fruits in their work, fruits of faithful sowing of the Word of God in obedience to the Lord who told them 'Go forth therefore and make all nations my disciples'. After more than 100 years of mission you will find about 15,000 members in the evangelical churches in Uruguay."

Mr. Mydske reports an increase in circulation of Scriptures during the last six months, attributable in part to the new Spanish Revision which has been received by all the churches with great enthusiasm. He also attributes much of the increase to the renewed zeal which has taken hold of churches in this country. Several seminary students have given their vacation time for colportage work combined with evangelism, knocking at every door in the neighbourhood, inviting people to their services, giving testimonies and selling Scriptures. Groups of young people are also giving their Saturday evenings to Bible distribution in their neighbourhood. Uruguay and Argentina are perhaps the only countries in the world who have a Bible Army consisting of laymen who have promised to sell or donate at least one Bible a year. This "army" recently distributed about 2,300 Bibles in two months.

Mr. Mydske tells of one zealous friend of the Bible cause—an old Russian refugee of former days, who visits the Agency twice a week. He is pensioned but strong in body and spirit. He uses his pension to buy Bibles, Testaments and Portions, the last usually through a gift from the agency. He got his first Bible from Francisco Penzotti, Sr., the pioneer colporteur in Latin America. He used the fine paper in this Bible for making cigarettes. "But he got more than cigarettes", writes Mr. Mydske, "he got converted through it too. Now his life is filled with the wish to give this message out to other people. He witnesses to people

wherever they will listen, in streets, buses and trains. One day he is in Montevideo, a little later you will find him in one of the towns on the border between Brazil and Uruguay known for its contrabandistas."

United States of America

In presenting to the *American Bible Society's* Annual Meeting on May 11, the 145th annual report of its Board of Managers, entitled "The Word for the World", Dr. L.E. Holmgren, Executive Secretary for Overseas Distribution, said that the subtitle of the report could easily be "Patterns in Partnership". On every page, he said, were descriptions of "achievements in Scripture distribution made possible by the participation of scores of thousands of devoted men and women—devoted to 'The Word for the World'.

"The partnership began with consecrated giving", said Dr. Holmgren, and he told how the total income of the A.B.S. last year of four and a quarter million dollars—"the evidence of a partnership in devotion on a grand scale"—had been provided by individual gifts (over a million and a quarter dollars), by churches (over one million dollars) and by gift investments through annuities and life income agreements.

Next was the partnership in translation. With more translators engaged in Bible translation today than in any other period of history, the A.B.S., in order to assist this "linguistic fraternity", employed more new staff, provided more new techniques, published more new books and reached deeper into tropical jungles and equatorial villages than ever before. More work was done on more publications in a single year (88 in all) than in any previous year of the Society's history.

"The report reaches its dramatic climax", continued Dr. Holmgren, "in the description of the global partnership of dedicated men and women engaged in the publication, the distribution and the encouragement of the use of the Scriptures. In the U.S.A. a new effort was launched at the beginning of the year to reach the morally and spiritually dispossessed and disillusioned in our national life. We have been told that there are over 50 million Americans who have no Church home. Each year there are other millions who spend lonely hours in jails and prisons, in hospitals and mental institutions, in tenements and trailer camps. To these—and all others who have never known the peace and power of God—the A.B.S., in partnership with churches, is now taking the Scriptures in numbers greater than ever before. This new effort resulted in the largest increase in national distribution we have ever made in a single year—a total of over 13 and a half million volumes of Scripture.

"Overseas this partnership circled the globe . . . . Of particular note was the astonishing increase in circulation of Holy Scriptures in areas of political tension and revolution. In Cuba and Congo, for example, enlarged inventories were thought to be sufficient for months to come, but the demand for Scriptures in these areas of social and political upheaval was so great that fresh printings had to be made and new books rushed, sometimes by air, to supply the clamant need of the churches. The Bible clearly has a word to say to men who are seeking emancipation from oppression, whether it be political or spiritual . . .

"What yet remains to be done is another story altogether. The annual increase in the world's population still far outstrips our distribution of Scriptures. Every hour we are falling behind in reaching men with the printed message of the Gospel. It is this deficit in Scripture supply which demands the full measure of our

dedication and devotion to this important task".

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The Spanish Easter Gospel for 1961, prepared by the American Bible Society met with an enthusiastic, response in Latin America. Special Lenten and Holy Week distribution campaigns were undertaken in almost every country by churches, in order to reach new readers. Of the over two million copies printed, orders for 1,344,500 were received from Latin America.

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There has also been an encouraging demand for copies of "Encontrado" (Found), a collection of the parables of Luke 15 printed in Spanish, for evangelistic distribution in Latin America. Orders to date total nearly one million.

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Last Christmas the A.B.S. produced over one million Spanish Christmas Gospels. A production of two million is planned for Christmas 1961, the booklet to contain Luke 1, v. 5 to 2, v. 40.

Venezuela

A series of "Distribution Workshops" were held in western Venezuela earlier this year, under the initiative and leadership of the Rev. K. Bystrom and Mr. Johnson of the Bible Society office in Caracas. The "workshops" each lasted three days, the purpose being to train voluntary helpers in colportage work. A full-time colporteur helped in the programme. Mr. Bystrom reports that many churches have asked that he should visit them for similar distribution training schools, but that owing to lack of personnel he cannot at present fulfil all these invitations.

United Bible Societies

The Rev. S. J. de S. Weerasinghe, U.B.S. Asia Study Secretary, reported at the end of April about his first year of work in connection with the Study on the Place and Use of the Bible in the Life of the Churches in Asia. The occasion was the annual meeting in Singapore of the E.A.C.C.-U.B.S. Advisory Committee on the study.

A pilot survey has been launched in Ceylon among 52 selected churches and congregations representative of various denominations. A number of pastors and church leaders have also been approached for their views on the main reasons which may prevent Christians from reading the Holy Scripture and for suggestions regarding possible ways of remedying the situation. Another survey is in preparation for Singapore and Malaya.

The Secretary's activity has also covered the study of promising experiments in the use of the Bible, such as biblical drama as at present practised in the Madras area, or the system of adult Bible classes as developed in the Lushai Hills (Northern Burma) whereby notes on one book of the Bible are produced yearly by a group of pastors and missionaries with a particular concern for the local situation and circulated to all leaders of the classes.

Experimental Bible Weeks are envisaged in the Philippines, Ceylon and Burma, for which the help of the Study Secretary has already been requested.

The influence of non-Christian cultural and religious backgrounds on the approach to the Bible is also to be taken as an important area for consideration within the framework of the Study, as a better knowledge of this could help considerably towards a more purposeful use of the Scriptures in the Church, both for the building up of its own life and for its missionary outreach. Research has already been undertaken in this field by the Secretary, in relation to Buddhism.

The Secretary has also been asked by the Committee to establish contacts with theological schools and colleges with a view to studying the possibility of their stressing theoretically and by

practical measures the importance of the good use of the Bible in pastoral ministry.

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The Bible Societies are to be represented at the Second Latin American Evangelical Conference, beginning July 29 in Lima, Peru, by Dr. A. Rodriguez Hidalgo, a Vice-President of the U.B.S.; the Rev. E. G. Alves of the Bible Society of Brazil, representing the A.B.S.; and Mr. J. H. Twentyman, Secretary of the Peru/Ecuador Agency, representing the B.F.B.S. Dr. J. W. Limkemann, U.B.S. Latin American Study Secretary, will also attend.

The subject of the conference is "Christ, the Hope of Latin America", and one of the themes will be "The Place and Use of the Bible in the Life of the Churches". The Bible Societies have been assigned one hour and a half of one of the full sessions, when Dr. Limkemann, assisted by the other Bible Society representatives, will report on the study in which he is engaged.

Book Reviews

New Concordance to The Holy Bible (American Bible Society, U.S. $1.10).

This book represents the response of the American Bible Society to the need among Bible students of a more effective type of concordance—something less complex than the existing exhaustive-type concordances, yet fuller than those usually published with Bibles.

This medium-length concordance of 482 pages contains over 5,300 key words and about 70,000 context lines.

A special effort has been made to ensure that this concordance provides a maximum of help with a minimum of time and skill on the part of the user. A study was made of "Golden Texts" of the International Sunday School lessons, sermon texts of famous preachers, and such other widely used concordances as The Westminster Study Bible Concordance, Thompson's Chain Reference Bible, Harper's Topical Concordance, the Oxford Scofield Reference Bible Concordance and Nelson's Teachers' Bible. In addition a special list of 300 particularly important theological words was prepared, so that these might be given more complete coverage.

Distinctive features of this book are: (1) a full context line is given for each word cited, and entries are made in easy-to-read columns; (2) parallel passages are included when the same verse is quoted elsewhere in the Bible, the other references being given in parentheses after the first occurrence of the passage; (3) key words are given in bold type, often followed by cross references to other similar or related words; (4) cross references are made to irregular singular and plural forms, such as *child* and *children*, *man* and *men*; (5) special biographical paragraphs are given on some of the more important persons of the Bible, giving the main sequence of events in the person's life and the biblical reference to each event; (6) names of persons spelt differently elsewhere in the Bible are listed in parentheses along with the common spelling.

It is hoped that this new concordance will help fill the need for a medium-sized concordance with easy-to-read features.

An abridged edition is in preparation to be bound, with an English reference Bible (King James Version).

R. G. Bratcher

THE BIBLE IN THE MAKING by Geddes MacGregor (J. B. Lippincott Company, Philadelphia and New York, 1959, U.S. $6.00).

Dr. Geddes MacGregor, Professor of Philosophy and Religion at Bryn Mawr College, and prolific author, tells in his latest publication "the story of the Bible as a book, its composition, translation and dissemination." In short, concise chapters, written in a popular but none the less scholarly style, devoid of professional jargon, Dr. MacGregor tells the story with admirable clarity and liveliness.

The first five chapters are devoted to the composition of the Bible, including an account of the apocryphal books, both of the Old and the New Testament.

The greater part of the book (chapters vi-xx) is given to the story of the translation of the Bible, particularly the English versions, from Wycliffe and Tyndale through the Revised Standard Version, with a note on the (then as yet unpublished) New English Bible. Four chapters (x-xiii) are devoted to the King James version, one chapter (xvi) to independent modern versions, two chapters (xvii-xviii) to Roman Catholic versions, and one chapter (xix) to Jewish translations of the Old Testament.

The dissemination of the Scriptures is briefly treated in chapter xxi, "The Bible Today." The final chapter, "Biblical Thinking: the Barrier beyond Words," has some good, albeit elementary, things to say concerning the translator's task. The author takes the opportunity to strike some hard blows at "fundamentalism," here defined as "literalism in the reading of the Bible; that is, the practice of attempting or claiming to attempt to read the Bible as though it contained no figurative language" (p. 309).

Of the most valuable features of the book are the fourteen appendices, which contain a wealth of varied and detailed information (pp. 313-433). Appendix I, for example, gives Hebrews 1, 1-4 in 39 different English versions (and Mark 14, 1-5 in the English Revised and American Standard versions, since the two do not differ in Hebrews 1, 1-4). Appendix II has a list of the principal biblical manuscripts. Appendix III lists the languages and dialects into which the Bible and portions of it have been translated under the sponsorship of the British and Foreign Bible Society, and the total number of volumes, by languages, printed for that Society (up to the end of 1955). No comparable statistics are given for other Bible Societies. A full index (pp. 435-477) completes the book.

This is an interesting and informative work. Our thanks to the author and publisher.

R. G. BRATCHER

HELPS FOR TRANSLATORS—VOLUME II: A Translator's Handbook on the Gospel of Mark (Published for the United Bible Societies by E. J. Brill, Leiden, 1961).

The first volume in this series of Helps for Translators—Old Testament Translation Problems—was reviewed in the second quarter's issue of the Bulletin. This second volume turns to a far more detailed analysis of one book of the Bible—the Gospel of Mark. It is fitting that St. Mark's Gospel should be the first to have the thorough treatment of the text recommended by Mr. Robertson, as it is the first book translated into many languages—the earliest and shortest of the Gospel narratives.

There is an excellent introduction outlining the purpose of this Handbook (and of others still to follow)—it is prepared for the average translator who finds much that is irrelevant to his translational task in the many commentaries already available,

The writers of the Hand book direct their energies to help the translator firstly to understand the meaning of the Greek original and secondly to communicate that meaning in the idiom and phrase of the language into which he is translating. Literal translation may lead to complete misunderstanding—the phrase "to beat the breast" in some African languages means "to congratulate oneself"! Long Greek sentences cannot be transferred into many other languages; they have to be broken up into more understandable units. Many languages again have obligatory categories and honorific forms of address quite alien to Greek or to Anglo-Saxon. These are some of the problems which face the translator, and this series of Handbooks is designed to cater for his particular needs, though there is much to quicken the interest of those who are not actually engaged in translation work.

The text is treated systematically verse by verse—occasionally two or three verses are treated together—and each verse or group of verses is dealt with under four headings—Text, Punctuation (where this affects translation), Exegesis and Translation. The first three are dealt with by Dr. R. G. Bratcher, while the Translation Section is prepared by Dr. E. A. Nida, both of the American Bible Society's Translations Department. Each verse is set out in the American R.S.V.—the version chosen as being probably the one which is most used in translation work today and yet is in the direct line of the Authorised Version. The new English version may well be found to be a better guide for translators.

In the section on Text, Punctuation and Exegesis, the Greek text followed is usually that of the 24th edition of Nestle's Greek New Testament. Where Greek words are quoted they are written in transliterated form—a method somewhat strange to the reviewer, trained in the Church of Scotland tradition—but as many of the translators for whom the book is prepared do not have a ready working knowledge of Greek, it may help such to a fuller and more satisfactory understanding of the Greek.

This is a point to which further consideration may need to be given in future editions. It is possible that it might be more convenient to have the Greek text set alongside of the English rendering followed, as is done in the Greek-English Diglots for the use of Translators published by the British and Foreign Bible Society.

In the notes on the Text, reference is made to divergences from the Textus Receptus which underlies our Authorised Version. Little, if any, reference is made to the old manuscripts, such as the Codices Sinaiticus and Vaticanus—the translator is left to assess different printed versions such as Tischendorf, Westcott and Hort, Souter and Nestle. While such scholars have considered the readings of the different manuscripts, it would seem desirable that more reference to the older manuscripts should be made for the guidance of the translator.

It is in the section dealing with translation that the reviewer would see a main weakness of this particular volume. While there are copious examples of renderings quoted from translations in Mexican and South American Indian languages, and also from a number of African and Asian, in the main smaller, languages, there are none quoted from such languages as Zulu, Nyanja, Swahili, Kikuyu, Bemba, Efik or Hausa among African languages, and among Asian languages none from Urdu, Tamil, Hindi, Japanese or Korean, and only four from Chinese. One wonders whether examples chosen also from these bigger languages would not be more useful to guide translators in Africa and Asia. They are in many cases the lingua franca for many smaller

language groups. Examples from such languages would have made the very interesting translational sections of the book more directly useful to the translator in Asia and Africa. As it is, the translator may well find himself as far as ever from understanding the Jewish idioms after reading of the renderings in Marahua, Trique, Kekchi, Black Bobo and Toba Batak. The inclusion of references to the French and Portuguese renderings is another factor that would increase the value of the volume in areas where these languages are still largely used. This is something which could easily be remedied in subsequent volumes and it is strongly hoped that their translation sections will be widened and strengthened in this way in the future.

Despite the criticism given above, this is a volume which the reviewer would have welcomed with open arms when engaged in translation and revision work in Africa. It expands the material already available in the valuable Greek-English Diglot—the B.F.B.S. Translator's Translation of St. Mark.

J. M. Alexander

Bible Weeks: by E. H. Robertson (S.C.M. Press, London, 1961, 4s.)

The second of the booklets in the series *The Bible in our Time*, by the Study Secretary of the U.B.S., the Rev. E. H. Robertson, appeared in April, under the title *Bible Weeks*.

This new booklet gives detailed descriptions of Bible Weeks held in Britain (and of one experimental one held in Buffalo, U.S.A.) since 1958. Although, as the introductory chapter explains, Bible Weeks had been held in England before that time—mainly as an outcome of the celebrations of the B.F.B.S. Ter-Jubilee—the form they have taken since 1958 has to a large extent been based on the experience of the Kirchentage in Germany, when an attempt is made to relate Bible study to the specific and actual problems and circumstances of the particular area concerned.

Starting with a description of the "Yeovil experiment" in 1958, the booklet devotes subsequent chapters to accounts of similar experiments in Scotland's "Kirk Week," of a winter Bible study in Darlington, of the experience of the Association of Baptist Churches in two counties working together (Kent and Sussex) with some 100 churches involved, and of the first effort in this tradition in the U.S.A. in the large city of Buffalo.

The circumstances and nature of these places are sufficiently varied to give a picture of the way the basic plans have been adapted for different areas. So far the "problem of the rural church has not been solved." But with the descriptive material contained in this booklet, together with a seven-months time-table for planning and carrying out a Bible Week, those interested in the possibility of arranging or encouraging Bible Weeks will find in it a great deal that will be helpful and suggestive.

M.E.S.

Light in Darkness by E. H. Robertson (Edinburgh House Press-6/-).

Those acquainted with recent publications from Mr. Robertson's pen will recognise certain landmarks in the present volume. To read it is nevertheless comparable to taking a walk with an agreeable companion, who can always point out new aspects of a familiar landscape. It forms a valuable introduction to the author's vigorous championship of the significance of the Bible in the world today, and is as profound as 104 discursive pages will permit. Two pages of searching questions for discussion are followed by a superficial index. One concludes that even though slightly without form, the book is far from being void, and as such will provide an appropriate background to New Delhi, 1961.

J. M. Ro

READING THE BIBLE TOGETHER by Harold Wilson (Church Information Office, London 2s. 6d.).

One of the most obvious changes in British church life since the Second World War has been the earnest desire to study the Bible. The cry has come from high and low, from the Lambeth Conference of Bishops of the Anglican Communion and from an anxious laity, to do more Bible study. This is not always matched by action. The minister is overworked, the church programme is over-full, there are no leaders and the Bible is difficult. The danger is that despite all the high call to study the Word of God, it will all end up with the minister expounding his weekly portions of the Bible to the faithful few. Anyone who can help the Church catch the waters and the tide and turn a high endeavour into real groups is welcome. Harold Wilson is the latest to try. He comes with the backing of the Lambeth Conference 1958. With this appeal, he begins an invitation to the churches of the Anglican Communion "to engage in a special effort during the next ten years to extend the scope and deepen the quality of personal and corporate study of the Bible." Although this was an invitation to Anglicans, it found an echo in many Communions. Personal Bible reading is catered for. Many a parish tells with gratitude of the work done by the Bible Reading Fellowship, either by its special booklet "Seeing the Bible Whole," or by its regular course of Bible reading. But group Bible study is more difficult to handle and it is desirable that the group study be lay led. Here Harold Wilson, Secretary of the Church of England Board of Education, helps with his specialised knowledge. In this booklet he describes 20 tried methods. The large number is important if the group is to retain interest. Any one of these methods will work, but few will sustain interest in an average group. The constant changing of methods will keep interest alive and assure continued study.

E. H. ROBERTSON

FREE MEN—Meditations on the Bible Today by Suzanne de Dietrich. (S.C.M. Press 8/6).

The virtue of these studies consists in the writer's capacity to see the Bible steadily and to see it whole. She has attempted a task which almost invariably draws the fire of the narrow specialists whenever it is attempted, but which is always worth attempting when carried out with such skill and penetration. The philologist may find trivial matters of interpretation which have escaped the reviewer and which are valid for the meticulous scholar, but it is doubtful whether the insight into the relationships between man and his fellow, and between mankind and God, will be thereby invalidated. The fundamental human theme of the nature of true freedom is illustrated perceptively from a wide range of Biblical books and episodes, beginning from Genesis 1-4 (perhaps the least penetrating of these studies because so freely allegorical) through selected prophetic and historical books of the Old Testament, to studies in the Gospels and certain Pauline epistles. Of these, chapter 8, 'Questions of a believer', contains material which is particularly impressive.

The translation from the French is clear, and fails the original only in an occasional cliché such as "the prophets of Israel were great men", and such unintentional humour as "religious festivals which were orgies and banquets pure and simple".

Profitable for private devotional use, the book will achieve its greatest value in the hands of study-group leaders who are prepared to absorb its contents thoroughly as a preparation for leadership in group Bible Study.

J. M. ROE

THE BIBLE IN THE AGE OF SCIENCE by Alan Richardson (S.C.M. Paperback —5/-).

Those who still think of a paperback in terms of light reading for the train must revise that concept in the light of the present series, and particularly in respect of Professor Richardson's volume. For although it is written in lucid style, it is a work of considerable scholarship, and the condensation of this into less than 200 pages demands high mental agility on the part of the reader. For those already conversant with the actual rather than the popularly imagined relationship between religious and scientific thought, the opening chapter contains much material made familiar by the novel expositions of Charles Raven in the 1930's. Many of the old signposts will be recognised, and it is good to know that the true presentation of a much abused relationship is now reaching a wider public. The succeeding chapter on 'the Revolution in Historical Thinking' deals with less familiar material, and shakes many popular assumptions about historical studies. Four further chapters survey the revolution in theological thought in the past century and a half ; they are a masterpiece of compression and balance, but it is doubtful whether readers not already conversant with the outline of theological development in the 19th and 20th centuries will gain sufficient from a first reading to appreciate the positive contribution of the two concluding chapters on 'The Theology of Images' and 'The Fulfilment of the Scriptures'. In fact the book is not one to be read so much as to be carefully studied, at least by those to whom its numerous references are largely unfamiliar. These references cover such an immense range of works and authors, that the footnotes containing them furnish a comprehensive bibliography for the student. A concise index of names, and another of subjects add to the value of the book as a work of reference, even though a slight confusion of page-headings on pages 191 and 192 has escaped attention in the proof-reading.

Altogether this is a most valuable work, and though not an easy one for the general reader, it will repay the concentration which it demands.

J. M. ROE

UMSTRITTENE BIBEL by C. Westermann, Kreuz-Verlag, 1960 (DM 9.80)

We all know of the need which can arise when someone really reads his Bible. Wherever the Bible is still read and discussed today, questions arise which call for an answer. Now the Bible is not a book which dropped from heaven; it became the Bible through the course of the centuries and like a sermon it witnesses to the works and reign of the living God. His deeds should be extolled and call us to believe.

The book under review is one for which we can only wish the widest distribution throughout the world. It is based on broadcast lectures under the title *Umstrittene Bibel* (The Controversial Bible) by Claus Westermann, Old Testament Professor at Heidelberg University. It deals in a clear, overall and very interesting way with just the questions which, for people of today, seeking a relationship with the Bible as the result of scholarly historical critical discoveries, reveal the discrepancy between the view of the world held in biblical times and the present-day conception of the world. Professor Westermann has thus succeeded in offering this precisely to the person who needed help in his understanding of the Bible. The samples of groups of questions which he gives are those we meet in our parishes and groups.

We can only recommend responsible pastors and leaders in our parishes to take up the themes individually. One theme for each parish study group! In this way we have material for many months and at the end will be rewarded and better informed and know more how to ask questions of the Bible with a keener eye and how to let it ask questions of us. But we shall also be able now more easily to meet the superficial and half-scholarly questions of those who, by ridicule, want to rob Christians of the Bible and of their faith.

Since all concern with the Bible can have but one goal—to serve the one and same Lord—so we should obtain this book, read and discuss it and pass it on.

W. Holtmann

Manuel du Colporteur Biblique (produced by the Belgian, French and Swiss Bible Societies.)

The Belgian, French and Swiss Bible Societies have done the Bible cause a splendid service in preparing and making available in book format a manual for the use of colporteurs (copies of which can be obtained from the three Societies at Fr.B.60 N.F. 6.50, and Sw. Frs. 6 respectively).

This book, running to 211 pages, is much more than an essay on the general subject of colportage. It embodies the fruit of a number of residential conferences held annually and lasting some seven days, and contains the personal experiences of some twenty or thirty men who have devoted their lives to this important work: it cannot fail to be of tremendous value to those thinking of taking up the work or of preparing others to do so.

A feature of the volume is the printing on the left hand page of verbatim comments of the colporteurs relating to the subject under discussion. This, it seems to me, gives a sense of aliveness to the book.

The chapter headings show that the theme has been treated in a thoroughly practical manner. Beginning with the call to this special kind of ministry, attention is directed to the personal qualities needed by the colporteur, going on to the methods he should adopt in approaching different kinds of people, how the undoubted difficulties are to be overcome, etc.

Professor R. Martin-Achard, who gave such generous service to the School for Colporteurs held at Geneva from October 1956 to April 1957, has written a most interesting introduction to the book, and all through its pages one detects the wise counsel of Messrs. Blumenthal, Caufriez and Henriod who have been the steering committee behind the whole venture.

In these days of international assemblies and conferences, it is good to know that the "back-room boys," on whom the real work of the Church depends to such a large extent, are not neglected. The late George Lansbury once said to a friend of mine: "There are many things I do not know: but I know the people whom I represent in Parliament. I live with them." It is a privilege to live in the pages of this book with a company of colporteurs to whom the Bible Societies owe so much.

J. T. Watson

Audio Visual Aid Notes

Films

Films on the Holy Land, sound and colour, running time 14 minutes each, price of hiring $7.50 each, from the Baptist Film Library, 152 Madison Avenue, New York 16, N.Y.

The Baptist Film Library in New York has a new series of seven short films on the Holy Land:

A Pictorial Geography shows the various geographical divisions of the land itself, relates these to biblical history and illustrates the climatic and geographical factors related to the life and times of biblical people. The features of the land are photographed in such a way that the viewers can see for themselves the natural geographical environment of our Bible.

Where Jesus Lived shows the typical environment of the homeland of Jesus. The places related to his birth, boyhood, ministry, death and resurrection are photographed, with special reference to the settings in which the people of Jesus' day lived. Other historical and geographical references are made to such places as Bethlehem, Nazareth, the Sea of Galilee, Capernaum, Cana, Jerusalem, the wilderness of Judea, the Jordan river.

Life and Customs shows many of the customs and practices of the people of the Bible lands that have remained practically unchanged since biblical days. Typical stone villages and houses are seen, as well as the goat's-hair tents of the nomadic shepherds. Familiar scenes show the village women in their beautiful native costumes, carrying water in jars on their heads, preparing the family meal, the farmer at work cutting and winnowing grain, the hospitality of the nomad's tent, the carpenter, the potter, the shepherd and fishermen on the Sea of Galilee. Emphasis is placed upon the relationship of the life and customs of the people to Jesus' teachings.

Shepherd Life illustrates typical shepherd life of the people of Bible times by showing the life of the nomadic shepherd of Palestine, much of which remains unchanged since biblical days. The film begins with a visualisation of the Twenty-third Psalm. The daily chores of the shepherd's family in moving and setting up their goat's-hair tent, baking their daily bread and other scenes of the shepherd's family life are shown.

Exploring Ancient Cities relates the findings of modern biblical archaeology to the places, peoples and events of the Bible. The activities of the modern archaeologist at work are shown on location, with a crew digging in the ruins of ancient Dothan. The discoveries of the biblical archaeologist help to make the almost legendary cities and places of the Bible become factual and real and add to the understanding and appreciation of the Scriptures.

Jerusalem the Sacred City. Ahed, a modern boy of Jerusalem, shows us around his city and tells us about the sites and structures related to biblical events, as well as those of interest to the worshippers who come here from all over the world. Throughout the film there is maintained a feeling of reverence for the old city, in which so much biblical history took place.

The Dead Sea Scrolls. The actual sites of the discovery of the famous Dead Sea scrolls are photographed among the wild, mountainous cliffs

along the shores of the Dead Sea. Interesting insights into the life of the Essenes, who lived in the Qumran and Ain Feshka communities, are explained with scenes taken among the ruins uncovered by the archaeologists. Many of the actual scrolls themselves are seen in extreme close-up photography. The thousands of fragments being worked on by the scholars emphasise the importance of the amazing discovery of the Dead Sea scrolls.

Filmstrips

The filmstrip, *How our Bible came to us*, produced for the churches by the American Bible Society (see Bulletin 46, p. 86) received a Blue Medal Award at the American Film Festival in New York City on April 21. It shared honours with "Learning from the stories of Jesus," produced by Eye Gate House, Inc., as the outstanding religious filmstrip of the year.

The Fruitful Tree—50 frames, Kodacolour, commentary and photographs by The Rev. Lynn Ashley, former Agent in Addis Ababa.

This strip continues the story of the Tigrinya Bible whose translation and production form the theme of the film *The leaves of the tree.* In this filmstrip the first copies of the printed Bible are seen arriving in the mountain villages of Eritrea, and the Word of God being received with joy by learned monks in their monastery, by village congregations in their churches, by young people in conference. Hire fee : 5/-. (A tape recorded commentary is available).

Personalia

The Rev. Fritz Fontus took up his new appointment as Executive Secretary of the Bible Society Agency in Haiti on May 15, in succession to Mr. G. Hoyt, who will remain at the Agency for a further short term as Fraternal Secretary.

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The National Bible Society of Scotland has appointed **Mrs. Elizabeth A. Rogerson** of Eddleston as Organising Secretary in succession to Miss Margaret E. E. Robertson. Her main task will be to interest Women's Guilds, Youth Fellowships and other groups in the Society's activities.

The Rev. K. G. McMillan General Secretary of the Canadian Bible Society and a member of the U.B.S. Standing Committee, received the degree of Doctor of Divinity, Honoris Causa, from Knox College of the University of Toronto on April 25, 1961. In addition to his Bible Society activities, Dr. McMillan is Vice-Chairman of the Department of Overseas Missions of the Canadian Council of Churches.

*

The Rev. W. A. Morgan has been appointed (for one year in the first instance) as Secretary of the B.F.B.S. North Africa Agency, in place of Mr L. R. Stedeford who is returning to England to enter the ministry.

Mr Morgan has spent a number of years in East Africa, both he and Mrs Morgan having worked in connection with the C.M.S. Bookshop in Nairobi. They left London for Algiers at the end of June.

Facts and Figures

In the last five years 22 new countries have acquired independence in Africa:

1956 Declaration of independence of the two North African states of Morocco and Tunisia follows that of the Sudan.

1957 March 6, the new state of Ghana came into being.

1958 Guinea becomes the first independent state in the former French colonial empire.

1960 The following states become independent: Mali, Senegal, Upper Volta, Ivory Coast, Togo, Dahomey, Cameroun, Niger, Gabon, Chad, Congo, Central African Federation, Madagascar, Mauretania, Nigeria, Somalia.

1961 Sierra Leone has been declared independent, Gambia and West Cameroun are due to follow suit this year.

Whereas at its formation the United Nations had only 51 members, by the end of 1960 this number had almost doubled. Of 15 new states admitted in the autumn of that year, 14 were from the continent of Africa.

*

At a special service held in commemoration of the traditional descent of the Koran, the Indonesian Government revealed that it had set aside 62 million rupiahs for the purpose of deepening the people's knowledge about religion. One of the projects will be the translating of holy books, including the Koran, into the Indonesian language.

Contributors to this issue

The contributors to this issue are all secretaries of the American Bible Society, in the following capacities :

Dr. E. M. North, former Executive Secretary of the American Bible Society, continues to serve that Society as Consultant.

Dr. E. A. Nida is Translations Secretary.

The Rev. A. P. Whitney is Secretary for National Distribution.

The Rev. Dr. L. E. Holmgren is an Executive Secretary of the A.B.S., responsible for Home and Overseas Distribution.

WORLD CIRCULATION BY NATIONAL BIBLE SOCIETIES—1960

The figures given below represent the Scripture circulation achieved during 1960 in over 80 countries by the 23 national Bible Societies (and their Agencies) which together form the United Bible Societies. They do not include circulation by commercial publishers.

	Bibles	*Testaments*	*Portions*	*Total*	1959 *Total*
AFRICA					
Areas (countries unspecified)					
NORTH	5,279	8,651	57,453	71,383	(59,625)
SOUTH	204,572	69,825	597,303	871,700	(552,912)
EAST	37,719	40,391	361,137	439,247	(242,155)
WEST (English speaking)	194,088	21,281	428,690	644,059	(960,251)
(French speaking)	13,450	26,520	51,840	91,810	(61,827)
CONGO & ANGOLA	37,734	55,514	336,974	430,222	(241,043)
EGYPT	10,953	22,349	131,856	165,158	(150,932)
ETHIOPIA (incl. Eritrea, Aden & Somalilands)	4,064	2,670	22,368	29,102	(38,050)
LIBERIA	1,555	1,791	7,787	11,133	(3,675)
MADAGASCAR	20,326	8,850	14,734	43,910	(22,562)
RHODESIAS	65,266	36,802	89,188	191,256	(136,230)
SUDAN	1,023	3,364	3,772	8,159	(12,660)
NORTH AMERICA					
CANADA	101,626	51,130	143,549	296,305	(302,524)
UNITED STATES	586,066	1,052,828	11,973,358	13,612,252	(10,069,523)
CENTRAL AND SOUTH AMERICA					
ARGENTINA	73,640	74,144	945,906	1,093,690	(821,972)
BOLIVIA	10,434	10,814	63,994	85,242	(83,374)
BRAZIL	297,546	83,499	1,463,900	1,844,945	(1,544,200)
CANAL ZONE	1,100	667	12,273	14,040	(8,950)
CHILE	31,338	46,394	255,838	333,570	(193,680)
COLOMBIA	25,736	21,808	440,188	487,732	(413,272)
COSTA RICA	3,695	4,208	45,460	53,363	(37,969)
CUBA	40,532	44,258	560,042	644,832	(478,055)
CURACAO & NETHERLANDS ANTILLES	297	200	8,127	8,624	(846)
DOMINICAN REPUBLIC	5,396	9,070	267,058	281,524	(118,849)
ECUADOR	4,052	4,794	74,806	83,652	(44,248)
EL SALVADOR	6,103	7,512	198,522	212,137	(97,740)
GUATEMALA	11,096	8,296	325,596	344,988	(213,199)
HAITI	3,846	6,721	13,198	23,765	(15,297)
HONDURAS	3,666	2,315	53,610	59,591	(57,236)
MEXICO	38,579	13,447	302,138	354,164	(377,534)
NICARAGUA	3,540	2,584	152,437	158,561	(56,826)
PANAMA	3,210	1,726	36,817	41,753	(16,138)
PARAGUAY	3,676	5,546	26,538	35,760	(8,820)
PERU	22,117	9,895	126,867	158,879	(164,784)
PUERTO RICO	21,249	21,795	184,599	227,643	(165,683)
SURINAM	1	—	75	76	(720)
URUGUAY	8,736	5,277	46,260	60,273	(128,259)
VENEZUELA	20,998	23,792	361,730	406,520	(147,908)
VIRGIN ISLANDS	482	84	24,006	24,572	(1,282)
WEST INDIES (British)	50,084	12,305	32,201	94,590	(105,063)
ASIA					
BURMA	6,967	9,194	35,724	51,885	(39,337)
CEYLON	5,132	3,298	82,811	91,241	(64,732)
DUTCH NEW GUINEA	1,267	76	470	1,813	(18,244)
HONG KONG & TAIWAN	51,572	35,524	662,864	749,960	(550,712)
INDIA	83,218	121,730	1,823,201	2,028,149	(1,291,659)
INDO CHINA	2,733	1,150	81,715	85,598	(70,590)
INDONESIA	22,699	63,758	96,082	182,539	(124,938)
JAPAN	90,377	385,017	1,374,654	1,850,048	(1,947,974)
KOREA	35,615	151,002	904,006	1,090,623	(712,741)
MALAYA	14,398	6,284	107,654	128,336	(112,087)
PAKISTAN	4,187	5,453	109 937	119,577	(76,433)
PHILIPPINES	33,088	26,136	258,877	318,101	(399,886)
THAILAND	1,431	3,599	473,273	478,303	(455,925)

	Bibles	*Testaments*	*Portions*	*Total*	1959 *Total*
AUSTRALASIA					
AUSTRALIA (incl. New Guinea)	87,605	39,100	112,267	238,972	(659,833)
NEW ZEALAND	15,053	3,990	26,180	45,223	(72,260)
PACIFIC ISLANDS	9,492	5,405	3,571	18,468	(2,668)
EUROPE (incl. Near East)					
AUSTRIA	18,972	14,965	64,245	98,182	(73,637)
BELGIUM (10 months only) ..	6,020	4,565	36,382	46,967	(69,576)
CYPRUS	1,013	2,276	2,221	5,510	(2,674)
DENMARK	22,577	53,200	999	76,776	(67,921)
ENGLAND & WALES	344,609	45,638	242,866	633,113	(1,522,671)
FINLAND	80,067	49,406	13,049	142,522	(137,862)
FRANCE	41,344	35,151	164,037	240,532	(249,157)
GERMANY*	75,673	86,105	314,905	476,683	(1,178,292)
GREECE	6,285	18,751	48,225	73,261	(60,860)
HASHEMITE KINGDOM ..	4,868	13,254	14,098	32,220	(25,823)
ICELAND	1,001	434	—	1,435	(1,814)
IRAN	899	1,642	30,799	33,340	(36,191)
IRAQ	1,012	786	7,494	9,292	(9,893)
IRELAND	8,469	6,139	33,255	47,863	(34,922)
ISRAEL	10,050	12,718	1,608	24,376	(11,568)
ITALY	15,079	5,074	238,571	258,724	(221,758)
NETHERLANDS..	106,646	17,242	88,990	212,878	(250,475)
NORWAY	33,458	96,538	1,165	131,161	(129,557)
POLAND	14,144	4,900	62,559	81,603	(100,236)
PORTUGAL	8,052	9,344	135,003	152,399	(124,176)
SCOTLAND	22,145	5,863	13,538	41,546	(51,589)
SPAIN	1,852	5,087	1,862	8,801	(19,609)
SWEDEN	96,188	24,161	5,538	125,887	(143,826)
SWITZERLAND	77,427	53,331	41,499	172,257	(114,982)
SYRIA & LEBANON	5,670	6,816	46,152	58,638	(59,814)
TURKEY	1,284	1,142	14,100	16,526	(12,984)
YUGOSLAVIA	5,335	6,047	22,886	34,268	(33,055)
MISCELLANEOUS ..	1,553	786	4,157	6,496	38,859)
	3,451,396	3,265,194	27,979,234	34,695,824	(29,538,068)

* East Germany and Bible Mission only. Figures for West Germany not received.

The 1959 figures were Bibles: 395,461, NTs.: 125,674, Portions: 71,626 Total 592,761

WORLD TOTALS

1959	3,934,148	3,500,281	22,103,629	29,538,068
1958	3,449,694	3,265,373	19,616,796	26,331,863

TOTALS FOR CONTINENTS

Africa	1960	596,029	298,008	2,103,102	2,997,139
	1959	684,220	318,732	1,478,970	2,481,922
North America	1960	687,692	1,103,958	12,116,907	13,908,557
	1959	637,653	1,133,430	8,600,964	10,372,047
Central & South America	1960	691,149	421,151	6,022,186	7,134,486
	1959	540,773	289,017	4,472,114	5,301,904
Asia	1960	352,684	812,221	6,011,268	7,176,173
	1959	308,414	800,020	4,755,824	5,864,258
Australasia	1960	112,150	48,495	142,018	302,663
	1959	107,044	109,655	518,062	734,761
Europe	1960	1,010,139	580,575	1,620,446	3,211,160
	1959	1,655,959	818,116	2,270,242	4,744,317